The Priest

Edited By Priests For Priests

August, 1955

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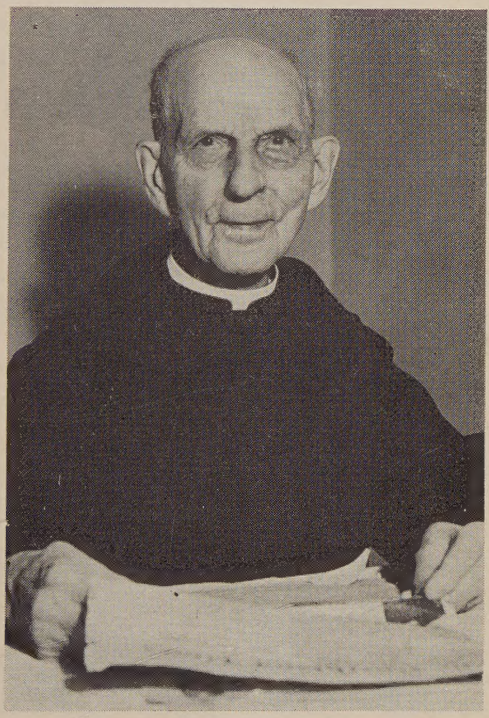

America's Oldest Priest

Father Thomas Borgerding, O.S.B.

(See page 595)

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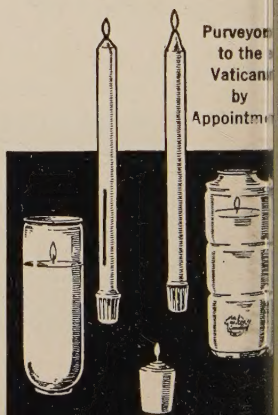

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Missionary Career

After two years of teaching at St. John's and two years of parish work at Millerville, one of the parishes developed by the abbey, he was asked by Abbot Alexius Edelbrock to accompany his confrere, Father Simon Lampe as missionary to the Chippewa Indians on the reservation in northern Minnesota. Abbot Alexius had taken up work among the Minnesota Indians at the invitation of Bishop Rupert Seidenbusch, O.S.B., Vicar-Apostolic of Northern Minnesota, who had preceded him as first abbot of St. John's. Father Aloysius Hermanutz, O.S.B., was

THE PRIEST AUGUST, 1955 VOL. 11, NO. 8

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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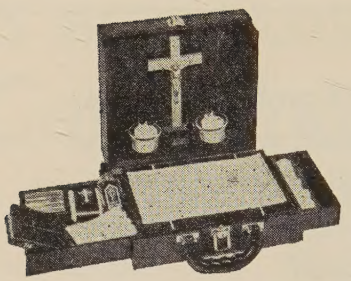

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already stationed at White Earth, and Fathers Thomas and Simon dug in at the Red Lake Reservation. There they built up the flourishing Catholic mission church and school which continues today.

Katherine Drexel came to Minnesota and aided them financially; the Federal Government assisted with land grants and temporary aid to their mission school. But it was primarily the devotion and faith of these missionaries, assisted by the Sisters of St. Benedict from St. Joseph, Minnesota, that insured the success of this venture. Father Thomas remained at Red Lake from 1888-1923, then moved to Cloquet, Minnesota, to continue work among his beloved Indians there.

In 1948 Abbot Alcuin Deutsch called him home to the abbey to enjoy his richly deserved final years of peace and contemplation. But Father Thomas has been far from retired. He makes yearly visits to the Indian reservations of his old friends in the Chippewa language, and wanders about through the woods seeking out the homes of Indians who need his priestly encouragement to remain close to God. In this way he still contributes to the work he began so nobly 67 years ago.

Right now he is preparing to go up to Ponsford to be present at the annual powwow there. Father Abbot Baldwin Dworschak, O.S.B., present abbot of St. John's, has given him permission to go, but is solicitous about his health. Father Thomas, who has served under all six of St. John's abbots, assured his superior that he would be back. And if the past is any indication,

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LOOKING up a point in Matrimony the other day, we ran across a test on the subject prepared by the late Father Vieban, our professor, who was Defensor Vinculi for Baltimore at the time. We may have more wisdom now than then, but we certainly have less knowledge. Just look at a little something of what we were up against:

1. Titus and Bertha were married while unbaptized. But Titus had previously married Bertha's sister. Now they become Catholic. What must be done?

2. John says: "My father, after my mother's death, married her mother, who was a widow."

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ed marriage, baptized but not reared Catholic?

b. between an Anglican girl and a man baptized but not brought up Catholic, whose father has not gone to church since his marriage before a minister?

4. What impediment exists between the following persons under pre-Code law and under the Code:

a. Titus has sinned with Bertha's sister.

b. Titus has lived in concubinage with Bertha's mother.

c. Titus has contracted marriage with Bertha's sister before a Protestant minister.

(Presumably, after all this carrying on, Titus still wanted Bertha.)

That's not all, either. We just made a little selection by way of a sampling for you. Real nutcrackers, aren't they? If we got away from Fr. Vieban without knowing our "Jus," it wasn't his fault.

For Your Information

ACCORDING to Religious News Service, a House Post Office subcommittee unanimously approved a bill to simplify the procedure governing second class mailing privileges for parish bulletins and official church publications.

The vote came after a hearing at which spokesmen for major Protestant bodies and the Post Office Department testified in favor of the measure.

The bill would eliminate a re-

Succeeding generations

OF SCHOOLBOYS ALL SEEM TO

"invent" the same riddles. "How long does it take to cook a 3 minute egg?;" "What color was George Washington's white horse?;" "Which weighs more—a pound of iron or a pound of feathers?"

The last riddle presents an interesting problem; a pound of iron actually may weigh more than a pound of feathers under abnormal conditions. Scientists claim that the pull of gravity varies from place to place, and that a pound of iron at one location will weigh more at a different spot. Why the feathers do not weigh more has never been explained to the satisfaction of this writer.

Weights are often confusing, especially when fabrics are the topic. Lightweight cloths are not necessarily cool — "cool" meaning comfortable for summer. The weave of a lightweight fabric can be of a non-porous nature, even though the goods is almost transparent. The new plastic raincoats are a prime example; the plastic is actually transparent, the coats are certainly light in weight, and yet wearing one on a hot day leaves much to be desired in the way of comfort.

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quirement that a religious group must obtain a signed statement from each of its members and contributors asserting that part of their contribution is designated as a subscription to the church publication.

Instead, a church group would need to send to the Post Office only a simple resolution of its governing board, a procedure allowed for other non-profit organizations.

Rep. James C. Wright (D.-Tex.), sponsor of the bill, said many churches following the latter procedure have been embarrassed when the Post Office has pointed out it violates the law.

Dr. Earl F. Adams, Washington representative of the National Council of Churches, called the measure a "common sense bill to eliminate a lot of unnecessary bookkeeping and duplication of records."

Dr. Robert E. Van Deusen, Washington secretary of the National Lutheran Council, said the bill would "rectify a long-standing discrimination, unintentional but rather real for a large number of local congregations."

Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches, said the measure would give many churches a better conscience because there is "many a slip twixt cup and lip in complying with the technicalities of the present law."

He pointed out that small parish publications would benefit most from the legislation, which will not affect denominational organs carrying paid advertising and sold on a subscription basis.

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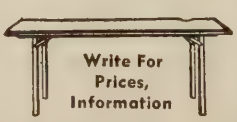

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Continued on page 659

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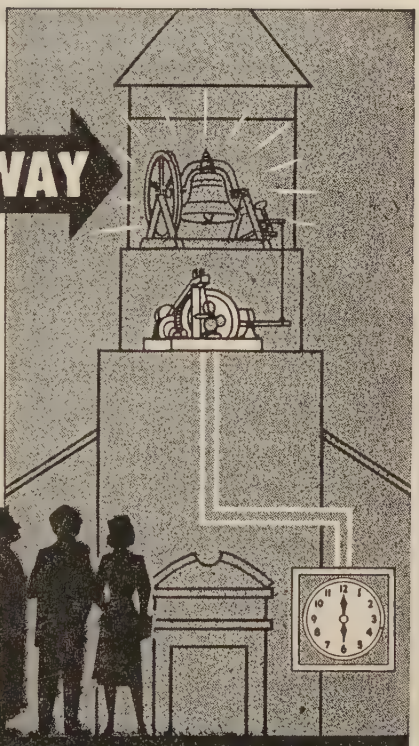

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THE PRIEST AUGUST, 1955 VOL. 11, NO. 8

Editorial Comment

The 'Intellectual'

IN the strange, often unpredictable evolution of words and their overtones, "intellectual" has become almost an expletive. It is synonymous with "egg-head" and "bubble-head" — to cite a few popular variations; and there are those who would rather have reflections cast on the honesty of their ancestry than be designated intellectual.

To take a current sampling: James Burnham said recently, "I think in much of the country the people are growing suspicious of intellectuals and with very good reason — reason, at least looked at in the short view. They are suspicious of them because they see some of their fruits." Burnham then bemoaned the international position of this country "because we have followed the advice of intellectuals, especially of the liberal and left intellectuals who have been dominating public opinion in this country and who have been dominating the State Department and other agencies of the government that determine foreign policy."

Testifying before the AEC Personnel Security Board, George F. Kennan, long influential in the U. S. Foreign Service and presently affiliated with the Princeton Institute for Advanced Study, went even further. At one stage Dr. Evans remarked: "Mr. Kennan, in answer to one of the questions that was asked you, I think you stated in effect, or at least you implied, that all gifted individuals were more or less screwballs." Mr. Kennan replied: "Let me say that they are apt to be, if I may."

Once upon a time, as they say in fairy tales, nothing finer could be predicated of a man than to say that he was an intellectual. The classical definition of man is that he is a rational animal. He is supposed to think for himself and hence his acts have moral value. This reason of his was once considered to constitute him only "a little less than the angels" who,

as pure spirits, enjoyed pure intellection. If rationality was recognized, with St. Thomas, as a part of the imperfection of human nature no umbrage was cast upon man's powers of intellect as such, save that his union with a body left him far below the intelligence of God's pure spirits. He was good so far as his nature went, so far as he could use his intellect. He was less only so far as it was his nature to be less, particularly since he was, de facto, a fallen creature, a wounded animal.

Such a happy wholesome view has always been hard to maintain in equilibrium. It has often been distorted either by a Lutheran pessimism that made man so much dung or by a Cartesian optimism that forgot man was merely man. Today we find that some kind of modern Lutheranism holds sway.

Let the will be supreme, said Luther: "Stat pro ratione voluntas." The Communists, who despise Luther with all the rest of the pre-Marxian past, do unwittingly concede him this much.

The Pure Fiat

It would, indeed, appear that they have had a lot to do with the present scorning of the intellect. They have rejected scientifically accepted Mendelian biology because it seemed not to be in harmony with dialectical materialism. They earlier set themselves against Einstein because, mysteriously, absolute space and time had something to do with their worship of the laws of matter. They have laughed off all the painfully gathered facts of social and economic history which do not fit in with their neat fiats. They have (understandably) forgotten the false prophecies of Karl Marx; his several ridiculous predictions of world wars and world revolutions, his premature announcements of the advent of their victory. They still speak (understandably) of the "worker" as if he lived in Marx's Victorian England, without social security, unemployment compensation, health insurance, a forty-hour week, minimum wage laws, veterans' compensations and, in some cases, a guaranteed annual wage.

Quite reasonably, within the narrow confines of their own reasoning, they began this most recent attack on the intellectuals. "The word 'intellectual,' " Whittaker Chambers told us in *Witness,* "was the most lethal in the invective vocabulary of Communism." It meant that one had not worked in a sweatshop, or that one had not learned to read by spelling out the *Communist Manifesto,* or learned music from croaking the *Internationale.* Yet the joke on all of us — a pretty grim joke it is — is furnished by Chambers' further observation, "Every Communist party in

the world is led and staffed chiefly by middle-classed intellectuals."

If you can still find it in yourselves to laugh, the ultimate joke is that so many American intellectuals went mad for Communism. Everybody now knows this. It needs no proof. No wonder the word and all it implies meet with scorn today.

Night's Lodging

"The great leftward swing of the intellectuals" began in 1929, according to Chambers. It continued till very recently, if one can presume that an ebb tide has now set in. Some of it was sheer snobbery, some if it was affectation and pose. Many members and more fellow-travellers who later became lukewarm were what Chambers called "the spiritual vagrants of our time whose traditional faith has been leached out in the bland climate of rationalism." They were "looking for an intellectual night's lodging." They "drop away, though Communism keeps its hold on them."

In Communism these empty heads and hearts, sick of their vacuum, thought they had encountered the real. Wrote Ignazio Silone, "To a good Communist the party is more than a political organization: it is his family, his church, his only social reality; or — what is the same thing — a substitute for all these."

Without knowing it, they made an act of faith in the incredible because they were spiritually hungry and poor and destitute. They deceived themselves first *sub specie boni*. Devoid of even elementary political acumen, shutting their eyes to history past and present, ignorant of human nature, robbed of their traditions in philosophy and theology, they were the dupes of the hard-shelled and realistic professionals who recognized their instrumental value and made them tools.

Thus it came about that, as one sharpsighted foreign observer put it to Henry Luce as late as 1948, "You don't understand the class structure of American society. In the United States, the working class are Democrats. The middle class are Republicans. The upper class are Communist."

Millions Betrayed

Here is, we hope, an extreme case. It involves not a Communist or a liberal but a Catholic priest, and we quote from a recent indignant correspondent, leaving out only names and places: "Four years ago I met a smug little graduate of the college nearby; his Current History teacher, Father X, had assured the class that Chiang Kai-shek was a louse, the commies were agrarian reformers who could not have succeeded in taking over the country without popular cooperation. Father X, I understand, has since changed his

line. But whether in 1951 he was talking that way just to be 'smart' or out of conviction or from erroneous sources, he was a wrong-headed intellectual and his former students have no respect for him today. Worse, his theories at that time were implemented with tragic consequences to millions of souls. An unfortunate blunder, perhaps — but its cost cannot be estimated either in dollars or in blood or in the liberty of the millions betrayed."

In general terms, the same friend sums up: "They've had us behind the 8-ball for twenty years, and when the stultification and failure of their theories is pointed out to them, they begin whining about popular opposition to the intellectuals." It is not our purpose, it is beyond our capacities, to refute the views expressed in this letter; they are fundamentally our own; but they do not involve intellectualism.

Perhaps at this stage it would be well to return to Burnham's remark: "The people are growing suspicious of intellectuals and with very good reason — *reason at least looked at in the short view.*" (italics ours) The danger precisely is that this attitude may become a "long" view and a permanent one; that not merely the "intellectual," but that the intellect itself become an object of suspicion.

To let just indignation over the intellectuals' betrayal and crass stupidity ever lead us to a repudiation of the intellect itself would mean absolute disaster, and yet along the very same road.

Intellectualism simply means the exercise of the faculty of truth. Nor is there any other faculty for truth. It does not mean at all the doctrinnaire disregard of facts upon which the intellect must feed in favor of pet fancies. It does not mean joining a snobbish clique to prattle about Marx and Freud and Semantics and planned parenthood. The well-bred, well-fed graduates of our leading secular colleges and universities have by now sufficiently demonstrated the shallowness of their position.

Wisdom and Humility

"We were a good lot but rather blind," says Granville Hicks in a rather well-known retractation. "Action," he learned later, "should grow not out of faith in the inevitability of socialism or anything else, but out of wisdom with regard to the issues and humility with regard to the outcome." This is true intellectualism at last.

Writing for *The American Mercury* in February, 1949, Sidney Hook made the same point in his own way. Communism, he said, "is especially formidable in drawing to itself politically innocent men and women of good will and strong emotions whose minds

are unfortified with relevant information and who have not yet learned that only an intelligence hardened by scepticism is a safeguard against the credulity born of hope."

This, at least as we read it, is a warning to the extreme right as to the extreme left, for hope can be born only on faith; and faith, as we never tire of repeating, is a rational act.

It would seem often enough that the ordinary man, the traditional man-in-the-street, has finally proved to be the real intellectual. Not that he is too well informed at all times — often enough information is kept from him. Not that he has a grasp of the details of international politics and planning or world economics. Does anyone at all? (It might be a fair rule of thumb to distrust as a demagogue any politician who makes such a sweeping claim. This sounds like the stuff of Communism.)

Yet the record reads that wisdom has come not from the professional leaders of our people but from those unwillingly led down by-passes of politics and dark alleys of secret treaties. Only their proffered wisdom was ignored, and now it breaks out in sporadic outbursts against those known as "intellectuals."

One more quotation from *Witness* which has served us so well in previous pages, and we are done:

> "No feature of the Hiss Case is more obvious, or more troubling as history, than the jagged fissure, which it did not so much open as reveal, between the plain men and women of the nation, and those who affected to act, think and speak for them. It was, not invariably, but in general, the 'best people' who were for Alger Hiss and who were prepared to go to almost any length to protect and defend him. It was the enlightened and the powerful, the clamorous proponents of the open mind and the common man, who snapped their minds shut in a pro-Hiss psychosis, of a kind which, in an individual patient, means the simple failure of the ability to distinguish between reality and unreality, and, in a nation, is a warning of the end."

In brief, the common man has common sense. Men are rational by nature; irrational by prejudice, previous commitment to causes, pride or sloth or selfishness. "God has not been so sparing to men," said plain John Locke, "to make them barely two-legged creatures and left it to Aristotle to make them rational."

But what is sadly lacking in our own day is a successful attempt to take this wholesome common sense, which can fail if left to its own unaided devices, to erect it into a true intellectualism worthy of the name and worthy of universal respect. This may well be the

crying need of the twentieth century. We would like to write that it has been met by our present system of Catholic education which turns out thinking men and women not dedicated to the repetition of received truths, but prepared to give reasons for the faith which is in them.

We forbear. Instead we ask the boon of St. Thomas Aquinas, the supreme intellectual, the patron of our schools.—G. J. G.

Common Sense And Federal Aid!

"A system under which all school children receive the same measure of support from the taxpayer comes closer to reflecting the spirit of the Declaration of Independence and the First Amendment than a system under which the right to receive any measure of support from the taxpayer is conditioned upon attendance at a municipally controlled school," says Professor George K. Gardner, of the Harvard Law School, in an article in the spring issue of "Law and Contemporary Problems," a journal published by the Duke University School of Law. According to American principles, all school children should receive equal assistance from the State, he maintains, "regardless how the schools which they attend are staffed and governed, and regardless of the religious instruction which they may offer." To those who may object that such a system would "subsidize religion" and would be unconstitutional, Professor Gardner replies that "you cannot bring up a child without imparting to it some religion and you cannot subsidize education without subsidizing religion in some way." In addition, he says, "The Constitution does not forbid any State to subsidize religion. It forbids Congress to 'establish' religion or 'prohibit the free exercise thereof.'"

"One obvious way" in which equal treatment could be given to all American school children, he suggests, "would be for the State to credit each child of school age with a fixed sum of money and to permit the child's parents to apply this money to a school of their own choice. Congress has adopted a similar method in the distribution of GI educational funds. There is nothing in the Constitution of the United States nor in any Supreme Court decisions which forbids a State to pursue the like course. On the contrary, this would be a direct application of the principle of religious freedom which the Constitution of the United States affirms."—**Catholic Educational Review.**

Hope And Hard Cases

It can move the will

John Fearon, O.P.

ALTHOUGH the theological tract on hope is short and seminary acquaintance with it little more than a nod, two characteristics of this virtue usually appeal to the future herder of lost sheep. Like faith it is not found in the saints in heaven but is found in mortal sinners, and unlike faith it vivifies the will, energizing the soul regardless of color in the direction of God. These two features of hope naturally lead one to suspect that it is a highly valuable tool in the hands of the man charged with the care of wandering souls.

This initial suspicion inevitably comes back to mind when priestly experience reveals the existence of a rather sizable number of hard cases (as opposed to hopeless cases) in the flock. Some people sin seriously and perhaps even frequently, but spontaneously repent and come to confession without any prodding from the priest. Other sinners of a more hardy nature repent and confess when the visiting missionary pours out the fire and brimstone. At the other end of the scale are the apostates who completely reject God and prefer to die without the priest. But in between the hardy and the hopeless there is a sizable group who respond neither spontaneously to grace nor graciously to threats, who live in sin but bank on eleventh hour industry in the vineyard. Because of these the priest keeps a telephone near his bed and the gas tank of his car filled.

At Christmas and Easter, at a party or at baptism, or perhaps while taking the census, the priest has contact with these hard cases, the lost sheep who have not yet perished. He is faced with the problem of saying something helpful, of adopting an attitude. The following analysis of unformed hope is designed to provide some theologically substantiated suggestions on how to proceed with the hard cases.

In the first place hope is a virtue. St. Augustine defines virtue as a good quality of the mind, whereby one lives rightly, which no one uses badly, which God produces in us but without us. Since by definition it is impossible to misuse a virtue it is likewise impossible to recommend a virtue too much, especially a theological virtue. Stressing hope for hard cases might cause some shepherds to worry about the possible bad effect the stress might have as encouragement in evil. The proper way to dispel professional uneasiness on this point

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Father Fearon writes from St. Dominic's, Los Angeles.

is to determine whether or not unformed hope is a virtue.

As a matter of fact, St. Thomas speaks of unformed hope as an inchoative virtue, an imperfect virtue, as being an insufficient principle for right living in the full sense of the term. (cf. Summa Theologica, I-II, q. 65, a. 4) However, this restrictive comment about unformed hope has an exact meaning. By this restriction St. Thomas means that unformed hope reaches to a good object, eternal life, but in an imperfect manner, i.e. without the supposition of past and present merits in one's favor. It lacks a modality of charity-inspired hope, and an act of unformed hope is not the perfect act for which the virtue was donated. But from the fact that it is an insufficient principle for right living in the full sense of the term, it does not follow that an act of unformed hope is morally bad, or that the habit of unformed hope can be put to a bad use. That part of St. Augustine's definition applies to unformed hope without restriction, and it follows theologically that encouragement to such acts is not apt of its nature to produce bad effects.

Hope Is Infused

In the second place hope is a theological virtue. This means that it comes from God by infusion, that it reaches to God as an object, and that we know about it only from revelation. (cf. Summa Theologica, I-II, q. 62, a. 1) Even unformed hope comes from God by way of infusion. Just as God's creative act is perpetuated in conservation, so too God's infusing act is continued in confirming the hope of the sinner. (cf. Summa Theologica, II-II, q. 4, a. 4, ad 3 and q. 6, a. 2) Furthermore, even unformed hope reaches to God as an object. As a matter of fact, St. Thomas goes so far as to say that the soul *adheres* to God by hope as a principle from whence comes help for self in the direction of eternal life, just as it *adheres* to God by charity as desirable for Himself. The fact that the one hoping is a sinner does not make this virtue one whit less theological.

If one ponders only the element of enmity that results from sin the language of St. Thomas on this point seems a bit odd. Enemies do not adhere. But the theological view is broader and embraces the imponderable factor of God and His kindly knack with enemies. In His providence God has arranged that excessive creature love does not of itself destroy faith and hope. Even in the sinner there is a psychological contact with God in the supernatural order by way of unformed faith and hope. And on the part of the sinner this contact is not only intellectual but volitional. Furthermore, this state of will is described by St.

Thomas in terms of attachment, of hanging on, of clinging. Thus the act of unformed hope is not only a work of virtue, but a work of theological virtue which of its nature brings the soul into dynamic contact with God.

Hope Leads To Charity

In the third place, hope by its very nature leads to charity. Whether in the simultaneous generation of all the theological virtues in justification, or in the progressive generation of charity in repentence, hope is an antecedent condition which makes charity possible and disposes the soul positively in the direction of charity. Thus, St. Thomas says "similarly, however, a man loves something by reason of the very fact that he apprehends it as his own good. By reason of the very fact that a man hopes he can receive a good from another, he begins to think of the one in whom he hopes as somehow his own good. Whence, by reason of the very fact that a man hopes in another, he proceeds to love him. . . ." (cf. Summa Theologica I-II, q. 62, a. 4)

Again he says "Some love is perfect and some imperfect. Perfect love is that whereby one loves a thing for itself as, for example, when one wishes good to another as such, when one loves a friend. Imperfect love is that whereby one loves a thing not for itself but for the good that accrues to himself as is the case in concupiscible love. The former kind of love belongs to charity which adheres to God as He is in Himself; but hope belongs to the latter kind of love because the one who hopes intends to obtain something for himself. Therefore in the order of generation hope comes before charity. Just as one is introduced to the love of God by reason of the fact that he fears to be punished by Him . . . so too hope introduces one to charity inasmuch as one hoping to be rewarded by God is inflamed to love God and keeps His commandments. . ." (cf. Summa Theologica II-II, q. 17, a. 8) From this it seems clear that unformed hope is not only morally good with the goodness of theological virtue, but of its very nature dispositive to charity and thus of special advantage to the hard case.

An Element of Certitude

In the fourth place, unformed hope has about it an element of certitude, albeit not the full certitude of perfect hope. "Hope tends certainly toward its goal as participating in the certitude of faith which is in the cognoscitive power." (cf. Summa Theologica II-II, q. 18, a. 4) Furthermore, " . . . hope does not depend principally on grace already had but on divine omnipotence and mercy whereby even one who does not have grace here and now might come to eternal life. And every-

one having faith is certain about the omnipotence and mercy of God." (cf. Summa Theologica II-II, q. 18, a. 4, ad 2) In other words the certainty of hope which comes from its formal motive belongs to formed and unformed hope alike. The difference between the two when it comes to ease or uneasiness of mind arises from the condition of the one hoping. Whatever uneasiness exists in one possessing perfect hope arises from the possibility of future free lapses. (cf. Summa Theologica II-II, q. 18, a. 4, ad 3) He knows full well that he can fail even if God cannot. The mental uneasiness of one possessing unformed hope has in addition to this a knowledge of past and present lapses behind it, a difference which can be extremely distressing when crossing a busy intersection!

This brings up the fifth interesting element of unformed hope. The normal parishioner in the state of grace knows that it is possible to fail in the future and does well to pray constantly for the grace of final perseverance. But the hard case with his unformed hope is in a state which by its very nature is liable to loss of hope by presumption or despair. By reason of his sinful state he misses out on the joy which results from charity, and in its stead and because of its absence the unholy and dejecting paralysis of sloth creeps into the psyche supernaturalized only by unformed faith and hope. And this creeping feeling of extreme weariness with the things of the spirit is the perfect disposition for despair. (cf. Summa Theologica II-II, q. 20, a. 4) If it be that the hard case's hardness comes from pride or vainglory he is extremely vulnerable to presumption. (cf. Summa Theologica II-II, q. 21, a. 4)

A Few Suggestions

A few suggestions flow naturally from this analysis. Perhaps they are somewhat general as suggestions go, but speculative theology can be expected to point the priest in the right direction, it cannot be expected to write his sermons. Obviously the priest's basic problem with the hard case is to keep him from slipping over the brink into loss of faith and hope, and, if possible, to accelerate his return to charity.

Unquestionably the priest cannot go wrong in stressing hope and in stimulating this virtue from every point of view possible. Acts of unformed hope are good and virtuous acts and there is no need on the part of clergymen to worry about them as they do about class B movies. Since acts of unformed hope are also theological in origin and object and even cause one to adhere to God as a source of help they are particularly needful for the hard case who has a prob-

lem because of his adherence to created goods. To win a tug of war a man has to tug. And, finally, unformed hope of its nature tends to charity which is precisely what is needed to soften up the hard case. No other restorative on the market can make this claim.

The object of hope is the God who beatifies and who has the omnipotence and mercy to do the job even for sinners. Hence, stressing and stimulating hope naturally requires a clear, vivid, and attractive portrayal of and meditation on these basic facts. The hard case has lost charity, but that does not mean he has lost self-interest. If he fails to respond to one dose of gehenna, give him a double dose of glory. One might even give him the double dose first, since hard cases usually sell easier than they scare.

Since the hard case's basic danger arises from within himself, from a growing lethargy in the face of spiritual exercises, it might be well to help him develop a program of such exercises that will be interesting and satisfying: reading books that have some wit and humor about them rather than dull and heavy piety, listening to sermons that are short and snappy rather than ponderous and endless, associating with Catholics who are gay and carefree rather than with those who are insufferably good and incurably serious. And this is about all a priest can do with the few and brief encounters he has with the hard cases: give him a book, introduce him to a friend, or take mercy on him when he appears beneath the pulpit.

Upon occasion a bit of "needling" might not be out of place. The hard case we are talking about is a gambler; he gambles on the chance of patching things up before he dies. Many succeed, but it is still a gamble. On God's part hope is certain, but on the sinner's part things are subject to accidents and surprises. If all else fails the priest might well take the hard case for a harrowing ride in the parish car. Theology can be applied in the automobile as well as in the pulpit.

The Red and the Black

When a large group of seminarians from the Maryknoll Novitiate in Bedford attended a recent Red Sox baseball game at Fenway Park in Boston, they were of course conspicious in the crowd because of their dark clothes. One puzzled man, after many glances at the black suits, white shirts, and black ties, finally asked:

"Say, are you fellows studying to be umpires?"—**Maryknoll News Notes.**

Priests' Housekeepers

Stephen J. Roche *A domineering breed?*

IN recent numbers of THE PRIEST there were some very clever and funny cartoons about priests' housekeepers. From my point of view they were too clever and too funny, because the subject is anything but a joke as most young priests beginning their missionary life learn to their cost, whether here in Scotland or in the United States, where the same conditions prevail — pastors and assistant priest having to live under a common roof and lead to a greater or lesser degree a sort of community life, the material part being directed by this proverbial priests' housekeeper.

The priests' housekeeper as such does not exist in Latin countries, for the simple reason that pastor and assistant priest do not live together, and the housekeeper in both cases may be either the mother, sister, aunt or more distant relative of the priest, and secondly all parochial work which we transact in our presbyteries is done there in the sacristy morning after morning, so there is very little contact between the lay folk and the priests' housekeeper.

The common reason for this enforced wedlock between pastor and assistant priest is the supposed economic one. It's cheaper for two to live together than apart. Even that reason, strong though it may seem, is not invulnerable. Priests in Europe in general are not by any means as well off financially as we Anglo-Saxons. The word "holidays" does not enter in their vocabulary, except it may be a pilgrimage to Lourdes, Rome, etc., automobiles are a rarity and very seldom the priest leaves even the precincts of his parish except for confession and a friendly visit to a neighboring priest.

It was Cardinal Manning in that inimitable book *The Eternal Priesthood,* who set the seal of his authority on communal life for the secular clergy. In the chapter devoted to that subject, he dwells on its excellence, the pastor being merely a "primus inter pares": ever careful for the spiritual and physical well being of the younger priests confided to his care, while they in turn regard him as their elder brother, the many opportunities the communal life affords for mutual correction of faults, etc. All very pretty were it to correspond to reality. We all know that religious congregations before definitely accepting a novice try to make doubly sure that the candidate will adapt himself to the community life, the sine qua non. Otherwise life in common would soon be a fiasco.

And yet notwithstanding many bitter experiences both in

the past, present, and also in the future, Bishops will send a young man just out of the seminary, full of the Holy Ghost and high spirits, to the biggest boor in the diocese, who never retains an assistant priest more than six months or a year, or more accurately the young priest barely survives that period, and a year later he is one with only bitter memories, and at least one good resolution—to look after No. 1 in the future.

Women are by nature possessive and acquisitive, and particularly that particular species —priests' housekeepers—for the simple reason that they have no mistress to control them. The French of course always knock the nail on the head. They have a phrase dealing with the "bonne" or housekeeper of Monsieur le Curé. "Les poules de mon curé, nos poules, mes poules." My curé's hens, our hens, my hens. As the months and years flow by they finally become her hens, as do all other matters in the household.

What usually happens or to be more accurate what happened in my earlier days was something like this: A priest is about due for a parish. He has very little ready cash, practically no personal furniture, etc., and so he looks around among his many female acquaintances in the various parishes where he has served.

He knows the Westminster Synods: 40 years and over for a housekeeper and "plain-looking." The latter phrase one can interpret according to one's tastes. He finally alights on one, her knowledge of cooking is practically nil but she has always been one of his devoted followers—one of the holy women of Jerusalem, and she wants practically no wages, simply and solely to look after "Dear Father" whose penitent she has been over so many years. To all intents and purposes she has already canonized him.

The First Parish

So they set up house—a one-horse mission — no assistant priest. He is delighted with himself, master in his own home, no bullying pastors to worry about, very few fixed duties. He visits his folk, finds them on the whole agreeable, a few disagreeable ones whom he notes down in his agenda, and of course confides to Mary Ann every evening his experiences. She needs no agenda. Those disagreeable folks are to be kept at arm's length from "Dear Father" especially during his afternoon siesta.

She counts all the money coming in and even banks it. It saves "Dear Father" so much worry. As a senior assistant priest in a very popular seaside resort in England, I had a real "beauty" of a housekeeper. She brought me the Mass Intentions, not the money, on a Saturday night, and told me the days and hours on which they had to be said. I duly complied

because I knew by experience that the pastor was in dread terror of her, and I was the only shield left to ward off "her fainting fits." They arrived when she was in one of her real tantrums.

Now we return to our young pastor. He has by now after a few years a nice little comfortable snuggery, but unfortunately the place is growing, new factories are blossoming all over the place, with a great influx of emigrés from all over Europe. So the Bishop decides to send him an assistant priest. A calamity, a first-class calamity for him and Mary Ann. He arrives with precious little luggage, but full of beans, and ready to convert the whole country with one sweep of his anointed hands.

The old order of things is being turned upside down in the course of a week. He is constantly in and out, people ringing at the door for him, late for meals, like a battery of artillery going up and down stairs, all sorts of clubs being started for the youth of the district, etc., until finally Mary Ann puts her foot down, no uncertain foot, and tells our young assistant priest the order of the day. Dear Father's nerves are not too good due to over work! And so the place must be kept as peaceful as a mausoleum not merely during the night but during the day. So all this "running about" as she calls it must cease. And "Dear Father" agrees.

The young priest finds all his efforts thwarted, his presence in the presbytery somewhat of a nuisance which has to be supported, and so, without a home, merely a dormitory, he seeks sympathy elsewhere, generally with some good Catholic family in the parish, where he is doubly welcome as one of their boys is already priested and so it gives ample opportunity for m o t h e r to pour out her affection for the absent one, by the new arrival on her doorstep. This may all seem a very fanciful picture, a product of my own imagination, but in forty years of priesthood I have seen it happen so often that it is indeed a grim reality which needs no coloring and leads sometimes to results fatal to priest and priesthood.

Is there any remedy for this question of priests' housekeeper? I suggest that pastor and assistant priest live apart. They do so in Ireland, and even when they live in the same presbytery, each has his own housekeeper, his privacy, etc. From what I know of Ireland, I should say assistant priests possess no more of this world's wealth than their opposite number in the States, and yet they manage to live. Some extra brainy folk have talked about founding a religious congregation for priests housekeepers. I hope and pray that your humble servant will be then R.I.P. when such a congregation begins to function.

A Priestly Philosophy on Alcohol

Following the example of Christ

✠ *Richard J. Cushing, D.D.*

THE Sacred Scriptures tell us that when the work of creation was finished God looked upon all that His hands had fashioned and found it good. This was before the story began of the use which man speedily made of God's good creatures. It describes creation as it is in itself, a reflection of the goodness of the God Who made it, the product of His creative and benevolent power. Such a work, from such a source, could not be other than good. The Scriptures so describe it, both in its totality and in all its parts. God's works are good.

With man's use of creation, other questions inevitably arise. For example, the atom, basic to the whole structure of the material universe, is good; the energies within it are the forces of the physical world pronounced "good" by God Himself. They must of necessity possess that goodness which Scripture attributes to the whole of God's creation. Yet so appalling are the uses which man has already made of atomic energy, that we must be patient if millions already question how good this thing can be, a thing which has already blasted away the lives of thousands and has overhung with fear the lives of millions more.

Numerous others of God's creatures have acquired overtones of suspected evil because of the uses to which they have been put or the abuses from which they suffer at the hands of men who act in attempted counter-purpose to the purposes of God. One such creature is the fruit of the vine or "alcohol," to use the generic word which includes all drinks capable of intoxicating. For millions of sincere people, some of them fanatics, but by no means all, "alcohols," or even the lightest wines, are tinged with evil and condemned as "sinful" because of a distorted understanding of the nature of something so often and so easily abused.

It is easy for us, priests of the sane, balanced tradition of Catholic Christendom, to mock the excesses of doctrines concerning liquor and its usage which frequently show up in the pronouncements and policies of non-Catholic extremists. What we should not forget—indeed what we sometimes know even better than they—is how many and how distressing are the experiences of mankind which lie behind impatience with "the cup that gladdens" and how many are the evils which have flowed from the misguided use of alcohol. Recognition of these evils, together with close-at-hand experience

with the problems they in turn create, has turned many of our own priests and people into militant adversaries of the liquor trade and the use of alcohol in even its mildest forms.

One of the wisest and best of prelates in our generation, for example, was a man of completely Catholic philosophy, balanced in his judgments on all things else, who would suffer no compromise with the rigid restriction of even wines to their sacramental use. He was exceptional in his militancy, he was not unique among the Catholics who have decided, regretfully but sincerely, that virtue and right morals require the proscription of alcohol in general society.

So let us consider a "philosophy" in the matter of alcoholic beverages. Such a "philosophy," on this as on all other questions, should stem from the prayerful study of the life of Christ. He is the norm of all virtue and wisdom, of sanctity and sanity alike.

Fortunately, the life of Christ affords abundant material. I shall select but some, and that the most familiar.

Wine Is Declared Good

Priests will be struck by the manner in which the "goodness" of wine is, as it were, "canonized" by the Old and New Testament passages which pertain to Our Lord. Among the types of the Messiah, the figure of him who treads the wine press is a favorite. It is dramatic and apt. Isaiah uses it with great effect; the Book of Lamentations echoes his description of the Messiah as one who was forced to tread the wine-press alone.

Christ Himself showed no hesitancy in using like figures centering about wine. His proverbs include an axiom about the folly of those who put new wine in old bottles. His conduct at Cana reveals no reservation about the "goodness" of wine, particularly, since we may note the chief steward's praise of the water made wine, the "goodness" of *good* wine!

But what is most impressive, of course, is the dignity Christ gave wine when He made it the material of the most sublime of all His sacraments, the sacrament so holy that it is also called *divine* since He Himself dwells in it and places beneath its species the substance of His divinity as well as His sacred humanity.

"And taking wine, He blessed and gave to them, saying: 'Take and drink ye all of this. For this is My Blood' . . ."

Clearly it becomes impossible for one of right reason who reads the Scriptures to think of wine as being anything but *good*. To the basic goodness of a creature of God, Christ has added a new and unique goodness, that of a channel of the grace of God. The "philosophy" of the balanced priest, basing his principles on the inspired word of Scripture and the mind

of Christ's Church, must rigorously exclude any Manicheism, Puritanism or rigorism which pretends that this creature is evil in itself simply because it may be evil for me or admit of evil use by others.

A Positive Approach

The Christian "philosophy" concerning these beverages will therefore acknowledge their goodness and their worth. It will be positive in its approach to the evaluation of these creatures as all others; it will avoid inhibitions and prohibitions of a negative character. It will restrict, perhaps even forbid, in a specific case, but in general it will have a wholesome outlook concerning this creature that God made good—and Christ made holy.

Such a "philosophy" will not be insensible to the potential harm that evil use may cause in the case of this as other creatures: money, sex, strength, power or whatnot else. But it will be mindful of the principle *abusus rei non tollit usum*—and it will therefore be optimistic about the place of these goods in an orderly and holy life, rather than pessimistic about the ill-uses to which they may be subjected.

All the warnings of Scripture and of Christian moral teaching against the abuse of wine or strong drink are perfectly consistent with this "philosophy" of the essential goodness of spirituous beverages. They are comparable to the warnings against idle talk, or empty laughter, or riotous living—none of which involves the condemnation as evil of human speech, or laughter, or living.

Those of us who love St. Francis know how God's praises are sung in the canticle of all His creatures. Francis praised God for the glory of the sun, even though some have been scorched by it. He praised God for the soft beauty of the moon, though crimes have been committed by its light. He praised God for the cleanliness of water, even though men may drown in it. He might easily have praised God for the strength and vitality of wine and the cup that gladdens, even though fools may use it foolishly.

Let our "philosophy" on all these matters be Franciscan, even if, for good and honest reasons, we must acknowledge that this "good" is not for some of us. Praise God in all His creatures — and attribute no evil to that which He made good.

Guiding Rules

We have considered a broad "philosophy" concerning wines and alcohols, a "philosophy" such as might characterize a balanced and prudent priest. It is well that we also work out an "ascetic" for our guidance in this same problem.

The priest tempted to extremism in repudiating the "goodness" of drink will be tempered in his judgment by the thought

of Cana and Christ's presence and action there. The priest tempted to laxness in practice or principle in these matters will do well to remember Gethsemane and Calvary—and all that Christ said and suffered in these places.

Sometimes it is helpful to our spiritual lives if we "departmentalize," so to speak, the Passion of Christ, applying details of its mysteries to specific problems of our lives. Great preachers and ascetical writers have often done this to the spiritual profit of souls.

In such an approach to the Passion of Christ, we watch for parallels to our imperfections in the events of His atonement for them. His vigilance in the prayer in the Garden rebukes our sleepfulness — His bloody sweat our indolence. His silence before Pilate is in cleansing contrast to our noisy protestations of innocence, sometimes when we are most guilty. His crown of thorns perhaps atones for our soft garments and softer lives. His scourging redeems some part of our self-indulgence. Who fails to see in His arduous journey to Calvary the antidote to our aimless wanderings after pleasure? In His stripping and humiliation the merciful counterpart to our immodesties? Is His very loneliness in the hour of His abandonment a counteractive to our gregarious follies?

And so, too, in each of the words Christ spoke from the Cross there is a hint of the classes of sinners and kinds of sins for which that word was wrung from His dying lips. "Father, forgive them . . ." offsets, both by example and, please God, by effective grace our hardness of heart and slowness to mercy. "This day thou shalt be with me in Paradise"—rebukes our lack of zeal, our failure to find souls right at hand who crave the salvation we, too, can give. "Father, into Thy hands . . ." is a lesson by counter-indication, challenging our headstrong self-will and defiant self-assertiveness.

"I Thirst!"

There is a homily-by-opposites in every word Christ spoke from Calvary's Cross. I need not dwell on the sins among us, dare I say particularly us priests, which forced His parched lips to cry: "I thirst!"

Suffice it to say that the nature of that special torment, perhaps even its degree, was perhaps required to atone for the intemperance of men. No priest who is tempted in this sad direction should permit himself to forget the cry of his High Priest made grimly "appropriate" by the abuses of those who drink to excess or to scandal. No greater check to the tendency to misuse whatever relieves human thirst could be imagined, than the memory of the divine thirst which tortured Christ on Calvary.

Jesus, by Thy patience in the face of false accusations, make us humble when our pride is wounded by misrepresentations of our motives and our efforts!

Jesus, by Thy agony in the Garden, Thy scourging and every blow Thou didst endure, teach us to use our strength for Thy consolation and glory!

Jesus, by Thy parched throat and lips, by Thine agonizing thirst, place us on guard against abuse of drink! By Thine intemperate extremes of thirst, win for us grace to be moderate in all things, but, above all, in what would offend against priestly temperance!

Lord Jesus, author of our sane "philosophy," be Thou also the exemplar of our saintly asceticism in the use of the goods Thou hast given us—and which we too often use to increase the sins by which Thou wast brought to death—for us.

'A Quarter for the Tramp'

It is evident that there must be a limit to liberality, otherwise generosity will become useless. Moderation must be observed especially by priests who should dispense their charities, not in ostentatious fashion, but with due regard to justice. The greed of beggars has never been greater than today. Strong men come to you and their one plea is "I am on the road." And yet they would clear out your poorbox and leave it without a penny. They are not satisfied with a little, they always ask for more. Their claim to be assisted is backed up by a great display of rags, and with invented tales of coming birthdays they bid for an increase in their dole. If anyone trusts them too readily he will soon exhaust the funds that are meant for the support of the poor. Let there be a system in our generosity so that while these vagrants do not go away quite empty, the subsistence of the poor may not be wasted and made a prize for cheats. Let us make such an apportionment as will neither forget the claims of humanity nor leave necessity stranded.

Many people pretend they have debts. Look into the real facts. Many complain that they have been stripped by the robbers. Help them generously, but only when their distress is manifest and you are acquainted with them personally. To those who have been cut off from church communion, supplies must be granted if they are in actual want of food. The man who works according to a system is harsh to none and generous to all. We ought to lend our ears to hear the cries of the petitioners but we also ought to use our eyes to look into their needs.

—St. Ambrose, (Cf. The Priest, Sept., 1954).

Let's Get Off The Ball

T. P. Alleluia

A protest against grade-school athletics

I HAVE little regard for foreign observers who accept our hospitality for a few weeks and then return home to start potshooting at our way of life. Occasionally, however, one of them nears the target with a criticism that is at least partially true.

Such is the case of the visitor from abroad who wrote that in teaching morality to young people Americans have substituted the diamond and the gridiron for the virtues and the Ten Commandments.

I think he knicked something.

Many of us believe, or appear to believe, that all we need do to produce honest, law-abiding youngsters is to give them an object to hit, kick, or catch. We buy our kids a dozen bats and balls and then sit back satisfied that nine more souls are on their way to heaven.

As far as youth problems are concerned, athletics is our Alladin's Lamp. We rub it when a difficulty arises and wait for a jinni to sprint on the scene to make junior a good boy.

How did we come to attribute such salvific powers to sports? The secret was discovered in the crowded tenement districts of our large cities. Dead-end kids had little to do and no place to do it. Many became hoodlums as a result.

Then someone figured that, if they kept the kids occupied as kids should be, perhaps they could turn their activities from the more adult pastimes of crime and violence. They built playgrounds and organized games. Delinquency seemed to wane.

If sports stopped sin in the slums, why not in the sticks? And so the "ball" began to roll from East to West, and about the time the rest of the world was trying to become a League of Nations the United States was rapidly becoming a nation of leagues.

Each passing decade gave new impetus to the sports spree. All segments of society, church, state, and a host of social organizations, pitched in to replace the streets and gutters with sandlots and gymnasiums and to herd the youngsters within their confines.

Today, after all this effort, we can proudly point to one of the most highly organized athletic programs in the world. At the same time we can also point, not so proudly, to one of the highest rates of juvenile delinquency.

By now the "fans" among you have probably tagged me as a sports-hater. I am not. As

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The writer is principal of a high school. He prefers to remain unknown.

proof I submit the fact that I, too, read the sports section before turning to the editorial page. Not only that, but among my souvenirs I treasure a couple of letters I earned playing tackle on my high school football team.

So you say, "What's the beef, then?"

An Eighth Sacrament?

Briefly it is this. While I believe that athletics has a definite part to play in the healthy development of youth, I am weary of the constant over-emphasis put on it because of its so-called moral value. A sort of overemphasis that makes athletics an eighth sacrament, which gives grace "e ludo luso."

What is more, I regret exceedingly that among the groups most solidly "on the ball" is the Catholic Church. Few organizations have worked harder to sanctify the young in this manner. We have been so outstanding in this crusade that many of our fellow citizens know us better for our teams than for our tenets.

In fact, we have done such a super-job of fostering sports that I fear some future secular historian, when he recounts the social contributions of the Catholic Church to Twentieth Century America, may top his list with the promotion of athletics. He may even try to support his choice pointing out that significantly many of our congregations gathered for religious worship in school gymnasiums, which they erected before they built their churches.

The historian, of course, will be way off base. But considering our devotion to the game, together with the time, energy and money we spend—or misspend—on it in our schools, parishes and other organizations, we can understand why he might go astray in his conclusions.

Now, I haven't a mind to quarrel here with all church-sponsored athletic activities. They cover too large a field for that. Besides, some have their place, if kept within proper limits.

I do have a mind, however, to exchange a few punts with the brethren who promote interscholastic competitive sports on the grade-school level.

Why Athletics?

We can kick off by asking why these programs exist.

The answer to this question is frequently given just before Thanksgiving, when Father Jock, coach of the Sacred Heart Wildcats, gets up at the annual banquet and proudly relates how the members of his team learned all about clean-living, cooperation, self-sacrifice and leadership as a result of playing seven football games and sweating through 25 practice sessions.

Personally, I think Father Jock's remarks are pure, unadulterated buncombe.

I'll bet my season ticket to

the pro games against the gift his team gave him that the Wildcats are not one whit better as a group than the four hundred other children in the school, who played as kids should play, without benefit of spectators, uniforms, and newspaper clippings.

On second thought, I had better withdraw my offer of a wager; the grade-school athletic commissioner might frown on Father Jock if he accepts it. Moreover, I would be betting on a sure thing, and that would be unsporting or, if you prefer Christian terminology, unjust.

How do I know it's a sure thing? Because as a high-school teacher blessed with extra-curricular athletic duties, I have had plenty of opportunity to observe both players and non-players, and I certainly haven't found the former more outstanding in virtue and character than the latter. This holds not only for our own athletes, but also for the Wildcats when they enter as freshmen.

I am afraid Father Jock's sense of smell is a bit off. That isn't the odor of sanctity he detects in the dressing room; it's the sweat socks and jersies—nothing more.

Perhaps I shouldn't say "nothing more." Actually, organized competitive athletics do have some moral value. But it is no greater than that which comes out of the more simple and less spectacular forms of childhood play.

And even if it were, it would still not justify the harm that issues from an interscholastic sports program in the grades.

The Disadvantages

The first to suffer are the participants. This has been asserted repeatedly in recent years by medical men, psychologists, and educators. They contend that devotees of the game are pushing a program that is all wrong for youngsters.

Doctors have warned that it can injure the growing boy physically. He is going through a period of development when no extra stress should be put on his powers of endurance. He plays hard and tires quickly. Left to himself he will alternate short periods of exertion and rest in his play. But under the excessive demands of highly organized competition he is forced beyond the limits of his natural stamina. The ill-effects of this strain upon the heart and other organs may not show up immediately, but frequently they do in later years.

This fact prompted a group of men, whom Father Jock should respect, the State Society of Directors of Physical Education, to adopt the following resolution:

"Inasmuch as pupils below the tenth grade are in the midst of rapid growth, with consequent bodily weaknesses and maladjustments, partial ossification of the bones, mental and emotional stresses and the like: Be it, therefore, Resolved that

the leaders in the field of physical education should do all in their power to discourage interscholastic competition at this age because of its strenuous nature."

The mental hygienists, also, have a case against little boys going "big time" in athletics. They make sense when they say that children's play habits should develop naturally along this pattern:

First they play with their friends for the fun of playing; then with pick-up groups for the fun of playing and winning; then with intramural teams for the fun of playing, winning and showing-off. Then, finally, at about the age of fifteen they are ready for the psychological pressures that accompany playing gladiator in the public arena.

Grade School Is Not The Place

A similar attitude is expressed by educators, who believe that the elementary school is not the place to start pupils specializing in sports any more than it is the place for them to specialize in scholastic subjects. The grades are for orientation in all general branches of knowledge. The youngsters get a little taste of everything. So it should be with their introduction to athletics.

There was a time, in the old work-up formula in baseball, for example, when the kids got an opportunity to try their hands at all the positions from right fielder to batter. They knew the thrill of catching a long fly ball and of striking out the hitter. But this isn't true of Father Jock's Wildcats.

Take one of the Cats, Tommy Jones. Tommy has been squatting behind the plate catching for the past two seasons. He would like a chance to roam the short-stop patch. But Father Jock, with one eye on the league pennant and the other on Tommy's slowness afoot, says no. After all, you can't put a boy's fun before a victory.

And so you regiment him. Pick his game and pick his position. Tell him when he can play and when he can't. Push him to "do or die" when he is tired. Bench him when he makes a mistake. And, in general, interfere with the whole natural process of being a boy, and a small one at that.

God bless Father Jock and the entire fraternity of clerical grade-school coaches. May he make them all chaplains of old folks homes—soon!

It would be bad enough if the Wildcats were the only victims, but they are not. The whole school suffers. Money that could be spent on better play equipment and a more extensive intramural program for the benefit of all is lavished on a few. Ability, not need, is the factor which determines who plays and who does not. The priest's attention and concern is reserved for the youngsters who make the squad. He may average a couple of hours a day

with them and meet the others only once a week in Catechism.

Speaking of the priest's time, if he is not wasting it in the gym and on the field, he is at least misusing it. Unless you believe all that moral hoopla about athletics, you will have to admit that Father's time and effort would pay far greater dividends if invested in the more priestly pursuits of parish work. And chasing Johnny to the shower, or running after the referee to protest a decision are not what I call "priestly pursuits."

But enough of this diatribe. Let's bring it to a close by summing up our point for Father Jock's meditation.

Interscholastic competition in the grades accomplishes nothing for health and recreation that is not accomplished better by an intramural program geared to the needs and capacities of all the children.

The same can be said of its effectiveness in teaching morality. In fact, we have no reason for trying to impart morality in this fashion. The method outlined by Christ and the Church is quite adequate without supplementing it with the indirect, pagan approach of Naismith and Doubleday.

If it isn't, then God help the vast majority who die without ever making the team.

Irish "Firsts"

I have been collecting a series of Irish curiosities from American history. Did you know that the Irish flag was the only foreign flag ever carried into battle by an American army?

The first famine relief ship-load of provisions was not from America to Ireland, but from Ireland to America? In 1675, Dublin rushed aid to the forty-seven starving towns of Massachusetts.

The establishment of "Labor Day" as a United States holiday was originated by an Irishman, Peter F. O'Brien?

The first pro-Irish speech in America was made by General George Washington at Morristown, New Jersey, on March 17, 1780? And that he then declared an Army holiday?

The first and only colony to guarantee religious and social equality to the Jews was New York? That right had its inception in this country as the work of Governor Thomas Dongan, an Irishman.

The first paper in America to advocate justice for the worker was the *Industrial Advocate,* a companion edition of the *Irish World* edited by Patrick Forde a Galway man?—Tatler in **The Irish Independent.**

Sick-Bed Saints

Redeemers with a small "r"

Donald McCarthy

BISHOP FULTON J. SHEEN in a 1949 Catholic Hour address told the story of a young Catholic girl married to an atheistic and anti-clerical French doctor named Felix Leseur. The doctor tried to destroy her faith, but she in turn was determined to convert *him*. She asked God to let her suffer enough to purchase his soul, and God replied with 10 years of constant pain which she bore sweetly and resignedly. Then she died, having told her husband that his soul's purchase price would be paid in full with her death and he would become a Catholic.

Some years later young Father Sheen made a retreat in Belgium under Father Felix Leseur, O.P., who told of his wife's heroic suffering and his own subsequent conversion and ordination to the priesthood! Bishop Sheen commented: "There is a purcase price on every single soul in the world but few of us love these high priced sinners enough to purchase them as redeemers with a small 'r' as Christ is Redeemer with a capital 'R' "

The invalids and chronically sick of every parish suffer enough racking pain to purchase countless souls as "redeemers with a small 'r'." Four years ago an international organization, the Guild of Our Lady, Health of the Sick, was founded in Scotland to help them win souls much as young Mrs. Leseur won her husband. This phenomenal organization already numbers members in 40 nations including the Church's far-flung missions like India, China, Borneo, and N. Rhodesia. Without promotional work or membership campaigns it has spanned the globe, mirroring the Church's own universality.

Forgotten Members

The Guild proposes to lead sick and invalid Catholics in the footsteps of the Children of Fatima, suffering and praying for the conversion of the world. It promotes personal sanctification of the sick by a unique adopt-a-priest plan and also provides opportunities for the sick to utilize their abundance of spare time profitably for the missions. The chronically sick and shut-ins of a parish frequently exhaust the compassion and attention of friends after a year's illness and become forgotten members of the Mystical Body. They've welcomed the new Guild like sailors sighting port in a storm.

It works miracles in the spiritual order with the adoption plan. Sick members apply to headquarters for a priest whom they "adopt," offering their suf-

ferings, prayers, and even death for his sanctification and apostolate. This of course is a primary intention and they retain other personal petitions as secondary intentions. The sick person even promises to pray for his priest still when he reaches heaven. The adopted priest is always from a foreign country, thus stressing the universality and union of the Mystical Body.

Adopted priests often attribute an increase of grace in their ministry to their suffering invalids far away. For example, a priest in the Falkland Isles received 30 lapsed families back to church within six months of his "adoption." A priest in India, whose adopter offered the loss of her eyesight, reported an unexpected conversion of some hundreds.

Another priest in India wrote, "Thank God for the Guild of the Sick; I had begun to think I was forgotten by the whole world . . ." A priest in East Africa wrote enthusiastically, "The Guild is a wonderful organization; besides of course all these most beneficial works of charity it does, it is the sufferings offered to God that are the real hidden gems." Another wrote humbly, "Even I am now hearing over a hundred Confessions where there were so few before."

Headquarters In Scotland

Priests from anywhere in the world, doing any kind of priestly work, who wish the support of a sick sufferer in their ministry can contact the Secretary of Our Lady's Guild of the Sick, 43a Albany St., Leith, Scotland. Their only obligation is to write the sick person with a list of intentions for special prayers. Thereafter they should write twice or at least once a year (preferably at Christmas and Corpus Christi) to give new intentions.

Such communications from a priest in a foreign land, though infrequent, inspire and encourage the sick to greater heights of resignation and immolation. The Guild is emphatically not a "pen pal" club and this fact is impressed on new members. Priests are not expected to write frequently to their adopters. The sick who perhaps join in hopes of finding sympathy or a hobby soon learn of the Guild's more lofty nature and goals.

The first priest adopted in this plan was an American Paulist in 1949. Since then sick people have adopted priests in every type of work from the Prefect-Apostolic of the Falkland Isles to the Apostolic Delegate to Scotland, including also Cardinal Mindszenty and Archbishop Stepinac. Other priests behind the Iron and Bamboo curtains have been adopted when their names were learned by the sick.

The most heroic of the sick

have chosen most heroic adoptions, of priests who have deserted their calling. One such adopter is an absolutely paralyzed invalid unable to move in any way, who must be fed and washed by others. Another member of the Guild offered his suffering for a fallen priest. A week after his holy death the priest returned to the Church!

The Guild primarily seeks the offering of suffering and trial for a priest in another land. This suffices to greatly encourage and sanctify the sick. But other prayers and charitable works aid in a secondary way.

The members recite a brief collection of prayers called the "Office" of the sick, which stresses the value of suffering. It includes a Morning Offering in union with the Immaculate Heart of Mary, the Memorare, the Fatima prayer for conversions, a prayer for the dying, prayers for the Holy Father's intentions, and, of course, "Our Lady, Health of the Sick, pray for us."

For the Good of the Church

This amazing Guild endeavors ingeniously to help the sick occupy their time in meritorious fashion. "Long hours alone with very little or nothing to do except what one has the courage to invent can seem overlong," wrote the foundress of the Guild, "particularly when they have to be faced week after week, year after year." The projects in which the sick engage are all for the good of the Church, mainly in her mission apostolate.

Particular tasks are often carried on independently of the Guild headquarters after it puts the sick in direct contact with missionaries. The headquarters suggests projects and can often supply materials. Healthy people procure supplies for the sick and assist in shopping, letter-writing, etc. and are so vital that they are admitted as associate members of the Guild.

The projects vary with individual abilities, but include making bead and cord rosaries, repairing clothing donated for the missions, collecting and packaging Catholic literature for shipment, washing and sorting postage stamps and making religious items like Sacred Heart badges.

Always maintaining the apostolic flavor the Guild takes an active interest in catechetical work. Invalid artists have designed 70 different instruction cards which attractively present points of doctrine about the Sacraments, Creed, and so on. A semi-invalid with a hand press prints the cards and others paint them by hand. The finished product rivals expensive machine-printed material. Over half a million cards were made by the sick in a years time.

Some of the European Sick

Guild members completed correspondence courses as catechists and have since been instructing others, especially public school children, by mail. For such a task they have ample time and patience. The numberless activities open to the sick and shut-ins need only a little direction for tremendous results. For example, one young man flattened in a sick bed with a spinal disease was assigned as his mission project to correspond with a prisoner in England's Dartmoor prison.

The criminal, a nominal Catholic whose wife had divorced him, was hopelessly miserable and without faith, despite the fact that in boyhood his mother had destined him for the priesthood. With the encouragement of his prison chaplain and his invalid correspondent, he regained his self-confidence, returned to his religion, studied surveying, and will soon return to civilian life a solid citizen.

"Contemplative Members"

The extent of the Guild activity is indicated in the postage of material shipped to the missions from the Scotland headquarters in one year: $800. And the sick send directly much of their mission aid. In mission lands there are found another class of Guild members, in addition to the priest members, invalids and associates. There are lepers, "contemplative members," who only suffer and pray.

This whole amazing organization reaching into 40 nations around the world was founded by a middle-aged Scottish lady who admits that she gets "a little tired sometimes with the weight of a typewriter on my knees in bed." She returned in 1949 to Leith, Scotland, from a Lourdes' pilgrimage wondering whether "since there are guilds for every type of lay person, couldn't we invalids have a guild of our own too?"

She consulted her confessor, her Archbishop, and Our Lady. Receiving encouragement on all sides she proceeded with her plans, which had been in the back of her head for six years. Her husband, who suffers from stomach disorders, was an immediate member. His main apostolic activity consists in providing and caring for his dynamic wife.

These two zealous souls, Mr. and Mrs. William Ford by name, were both converted to the Church in Glasgow, Scotland in 1931. Mrs. Ford, who has spent four and a half years in a hospital, knows vividly the experience of suffering. Only her visit to Lourdes in 1949 brought improvement in her health to permit the Guild work.

Since then she has worked to the limit of her ability. The backlog of mail which easily accumulates often reaches 200 letters, each requiring a personal

answer. Possessed of a solid spiritual stature she began her organization with laudable resignation. She told Our Lady, "If you want it, it'll catch on; if you don't, it'll die a natural death, fiat."

That devotion to Our Lady helped her on several occasions lead lapsed Catholics back to the Church. "Our Lady seems just to plant them in one's lap, and then one just puts them back in hers, works on the person, and batters at heaven's gate until they come to their senses."

The foundress is a Franciscan Tertiary with a deep affection for holy poverty. Money comes in providential donations when most needed for the expenses of postage and mission material. Unlike some similar organizations the Guild requires no dues or financial expenses.

The Guild welcomes as members any chronically sick or afflicted, whether from rheumatism, cancer, or just old age. (Cicero said the latter is a complaint which cannot be cured.) So long as they have suffering to offer they need not be bedridden but may be spry and active.

The closest the Guild approaches to a membership campaign takes place when priests describe and recommend it from their pulpits as many have done in Australia. And yet the numbers of sick enrolled have so multiplied as to require new centers for the Guild in India, Ireland, and Ceylon, and others yet in the formative stage.

Under Mary's Patronage

Hence the startling growth of this little undertaking of Mrs. Ford's proves Our Lady's interest in the cause. But, of course, Mary is the patron and her shrine at Lourdes made its founding possible. And her prayer-and-penance message of Fatima strikes the keynote of the whole project. The foundress speaks of the Guild in Marian terms as a "human rosary right around the world."

Only Our Lady's influence could attract people to such a group. But such an attraction exists, for letters tell even of Protestant people joining in the mission projects and even of Communists aiding in preparing weekly packages for mission shipment.

The appreciative reception priests have given this effort appears in the fact that frequently they are more numerous in requesting spiritual adoption than sick people in offering their sufferings. The letter of a Jesuit missionary typifies the attitude of priests, "Your interest in missionaries as well as your active zeal in alienating the pains of humanity by supernaturalizing them is really worthy of the blessing of God. I wish I had a little of your activity and zeal . . ."

The letters of the sick also reflect *their* attitude to the Guild. For instance, one young woman suffering from heart disease and grieving over the death of her mother in a traffic accident could write to the foundress, "I often thank God that I ever met you. I see now what it was all for. It has helped me to face life."

Or consider the words of a young Irishman, bedridden and enjoying only the use of his two hands: "If you could remember me in a wee prayer it may help, but then as always, may God's Holy Will be done."

From a little house on Albany Street in Leith, Scotland a new and unheralded brand of the lay apostolate has arisen. Sickbed saints — redeemers with a small "r" — are s a t i s f y i n g Christ's eternal thirst for souls, utilizing the same formula as that of the suffering young Mrs. Leseur in Bishop Sheen's story. As the Church bristles with renewed energy for her titanic struggle with worldwide atheism a new offensive task force has appeared. Beside the priest carrying the book of the Gospels, the nun with her catechism, the lay apostle with perhaps a census card, strides another zealous Catholic, a hunched and weakened figure, carrying nothing but a cross!

For The Record

During the past 19 years—from 1936 to 1954—the Holy See has handled free of charge 894 of the 2,101 marriage cases decided by the Sacred Roman Rota. This is an average of 42.5 per cent of cases processed gratuitously, meaning that neither the court itself nor the lawyers presenting the cases received any fee whatsoever.

A record was set in 1954, when 245 marriage cases were decided by the Rota, as compared with 1936, when only 75 cases were heard, 38 without payment. The lowest number of cases was 55, in 1939. Of these 55 cases, 25 were heard free of charge.

About $30,000 was spent by the Holy See in 1954 in the processing of the 118 cases heard without the payment of fees. Also handled free were four non-marriage cases, making the total 122.

Of the 118 free-of-charge marriage cases, 63 involved petitions in which decrees of nullity were granted, and 55 cases in which the validity of the marriages was upheld. Of the 245 marriage decisions, 131 upheld the nullity of the marriage, while 114 sustained the validity of the marriage.—**Family Digest.**

Faith, Morals, and The Pope

Is organized Protestantism vanishing?

Mr. William C. Kernan

THERE is in Christian history, I think, abundant evidence to show that those who attempt to hold the Christian Faith apart from communion with the Holy Father simply succeed sooner or later in demonstrating the impossibility of the undertaking. It is in the realm of things that cannot be done because God has willed the ordering of things otherwise. It is like trying to annul the law of gravitation, or to make triangles mean something else than three-sided figures, or to get a sum other than four by adding two and two. It is, as Chesterton once suggested, like trying to get the moon inside one's head. One might conceivably try it—but it is the head that cracks.

It would seem that everything needs a center of unity in order to fulfill its proper end—to avoid cracking up. A man, as an individual person, needs a unifying principle in his life. In the psychological terminology so prevalent today, he must be an "integrated personality" in order to be happy. Every successful family builds its life around a unifying principle, as does every strong nation. When the unifying principle is lost to personal life, we get neurosis; when it is lost to family life, we get divorce; when it is lost to the life of a nation, we get lawlessness and finally destruction. And when people try to be Christians apart from unity and communion with the Pope, they lose the certainty of revealed Christian Truth and get, in its place, discord, division, confusion and contradiction. That is because life without its proper center of unity is destined to failure. It is in the realm of things that cannot succeed.

The fundamental embarrassment of Protestantism which, I believe, will account for its ultimate dissolution, is that it has no center of unity. In Protestantism every man is his own king, and judge, and priest too—with as many different sovereignties as there are kings, as many different opinions as there are judges, as many different interpretations of God's law as there are priests. Protestantism has indeed many centers, but no unity. It has no unity today, as it had no unity from the moment of its inception, because it departed from the See of Peter which, by Our Lord's own commandment, is forever the visible source and center of Christian unity. Protestantism is left in the realm of things that cannot be successful and enduring.

Formerly an Episcopalian minister, Mr. Kernan is now a Catholic, teaching at Fordham University.

As the years have come and gone, Protestantism has exhibited some very serious flaws on some very serious matters which are the direct result of its departure from Peter. In the first place, Protestantism finds it impossible to affirm or bear consistent and universal witness to Christ's revealed and saving Truth which comprises the Christian Faith.

What, for example, is the consistent and universal teaching of Protestantism concerning the nature and being of God? There is none. It varies from denomination to denomination and, beyond that, from minister to minister within each denomination.

Or, what is the consistent and universal teaching of Protestantism about the Person of Our Lord? The High Church Episcopalian may quite generally be relied upon to accept the Catholic definition of Chalcedon: "We confess one and the same Jesus Christ, the only-begotten, in Whom we acknowledge two natures without mixture, without change, without separation, without division . . . the attributes of either nature (human and divine) are kept intact and subsist in one person and one hypostatic union. We confess not a (Lord) divided and separated in several persons, but one only Son, only-begotten, the Word of God, our saviour Jesus Christ."

It was in support of the Chalcedon definition, I take it, that Rev. J. G. H. Barry, a leading and distinguished High Church Episcopalian in the United States, wrote in his *Meditations on the Communion Office,* (1924): "The truths of the Trinity and the divinity of our Lord can undergo no change. Our answer to those who would change them in the supposed interests of modern thought is that to change them is to abandon the Christian religion."

But this should not be taken to mean that the Episcopal Church *as such* is committed to the Chalcedon definition. There are a considerable number of Episcopalians in the Church of England, and in the Protestant Episcopal Church in the United States, as well, who have a different mind on the subject. They call themselves Liberal Evangelicals.

One of them, Rev. V. F. Storr, Canon of Westminster and Examining Chaplain to the Archbishop of Canterbury, contributed a chapter to a symposium called *Liberal Evangelicalism,* (1924) in which he asks the questions: "In what sense was He God? How can a man be also God?" His answer is: "The rapid advance of the science of psychology has helped to force the problem to the front, and has made many feel that the definition of Christ's Person framed in 451 A.D. by the

Council of Chalcedon requires revision. That definition has ever since remained the authoritative expression of the Church's belief with regard to the two natures of our Lord, the human and the Divine; but our attitude towards it has of necessity changed with the growth of modern knowledge."

Contradiction Within One Church

We have an apparent contradiction here between the respective positions of the High Churchmen and the Evangelicals, both being parties within the same Episcopal Church. The clear significance of the contradiction is that the Episcopal Church *as such* speaks with no authority on the truth regarding Our Lord's Person.

Canon Storr gives added emphasis to this observation when he writes: "Different minds will attach a different theological significance to the Virgin Birth. Some will refuse to place theological emphasis upon it."

To pursue a bit further the cleavage between High Churchmen and Evangelicals in the same Episcopal Church, I should like to focus attention on the introduction to *Liberal Evangelicalism.* Written by Rev. T. Guy Rogers, who was at the time Chaplain to H. M. the King, the introduction states: "No attempt has been made to conceal how very widely the Evangelical differs from his Anglo-Catholic brother in his idea of the Church . . . The writers believe that there is at the present moment a real controversy for the soul of the Church of England. There is a clash of ideals, of differing conceptions of authority, of different views of the methods of God's working; carried far enough back, it might even be described as the clash of different ideas about the nature of God."

A startling statement indeed! For it means that, so far as the Episcopal Church is concerned, God has revealed no Truth about Himself, His Church, or His will for mankind. The conflicting opinions of Anglican scholars cannot be substituted for what St. Jude calls "the faith once delivered to the saints."

The incontrovertible fact is that Protestantism — whether Episcopalian, Baptist, Methodist or what not — offers, and by its nature can only offer, conflicting and contradictory opinions about the Christian Faith. It cannot as a religion, nor can any denomination which is an expression of it, positively affirm that it knows, holds and teaches with authority the revealed Truth of Christ.

The Result of Apostasy

This is one of the very serious and crippling results of Protestantism's denial of and departure from Christianity's source and center of unity

which Our Lord established in Peter and his successors. For the unity of Christ's Church is found not only in its nature as an external and visible society under one head, the Pope; but also in *the profession by its members of the same Faith.* Universal jurisdiction proceeds from Rome and so does the universal Faith of Christ. The Pope, by whom the Church is ruled universally, is supreme and infallible judge in Faith and Morals. To depart from this center of unity and still retain the Christian Faith is an impossibility which history amply demonstrates. It is to operate in the realm of things that are not to be.

The situation in Protestantism with respect to authoritative teaching on the Moral Law is hardly any better. Let me illustrate the point by citing a personal experience. Some years ago, while still an Episcopalian, I became convinced that the practise of artificial birth control is a serious sin because it violates the Natural Law. Having been taught nothing about it in the seminary, I thought to discover for myself the position of the Episcopal Church on the subject of birth control. I considered that the reports and resolutions of the Lambeth Conferences would be the best source to consult.

The Lambeth Conference, composed of Episcopalian bishops from many parts of the world, is generally held every ten years at Lambeth Palace, the home of the Archbishop of Canterbury. The reports and resolutions of the Conference have no synodical authority, but they do reflect, as well as anything can, the thinking of Episcopalian bishops. In *Conscience and its Problems,* (1948), by Most Rev. Kenneth E. Kirk, Bishop of Oxford, I found the following: "In the Lambeth Conference of 1908, the bishops denounced the use of contraceptives in the strongest possible terms, and 'earnestly called upon all Christian people to discountenance the use of all artificial means of restriction as demoralizing to character and hostile to national welfare.' " This was strong and unequivocal language; in harmony, I should say, with Catholic teaching.

The 1920 Conference

The language of the 1920 Lambeth Conference report was also strong, but scarcely in the category of "the strongest possible terms" of its predecessor. "At the same time," the report states: "we urge the paramount importance in married life of deliberate and thoughtful self-control and we feel called upon to utter an earnest warning against the use of any unnatural means by which conception is frustrated."

But, by the time 1930 rolled around, the temper of the bish-

ops had undergone a remarkable change. Let the 1930 Lambeth report speak for itself: "It must be recognized that there is in the Catholic Church a very strong tradition that the use of preventive methods is in all cases unlawful for a Christian. We acknowledge the weight of that testimony, but we are unable to accept that tradition as necessarily final . . . If our own Communion is to give guidance on this problem, it must speak frankly and openly, with a full appreciation of facts and conditions which were not present in the past, but which are due to modern civilization . . . Each couple must decide for themselves, as in the sight of God, after the most careful and conscientious thought, and, if perplexed in mind, after taking competent advice, both medical and spiritual. In our judgment the question which they should put to themselves is this: Would conception be for any reason wrong? If it would clearly be wrong, and if there is good moral reason why the way of abstinence should not be followed, *we cannot condemn the use of scientific methods to prevent conception,* which are thoughtfully and conscientiously adopted." (emphasis mine)

Here is an amazing progression in moral relativism — and all within a span of 22 years, from 1908 to 1930. In 1908, the use of contraceptives is denounced "in the strongest possible terms." In 1920, an "emphatic warning" is issued against it. But, in 1930, the field is completely reversed. The Episcopalian bishops "cannot condemn the use of scientific methods to prevent conception." Times have changed. There are new "facts and conditions" brought on by "modern civilization." Let the Moral Law take *that* into account! And let it take care to change with the times!

This moral relativism may be, in the minds of some, an easy way of throwing a sop to men ruled more by passion than by reason and consecration to the will of God. But it is a great affront to the Moral Law of God which is just as changeless and unchangeable in condemnation of unnatural birth control as it is of theft, lying and murder.

In departing from Peter, the source and center of Christian unity, Protestantism lost something in addition to the Christian Faith. It lost its hold on Christian morals.

An Arbiter of Morals?

Indeed, I think there is evidence which demonstrates that Protestantism is about to abdicate its role as arbiter of morals for its people. Recently, *Look* magazine carried an article entitled, "What is a Lutheran?" It asks the question, "Do Lutherans believe in birth con-

trol?" Rev. G. Elson Ruff, editor of the United Lutheran Church Publication House, answers the question thus: "A recent statement of the Commission on Social Relations of the American Lutheran Conference included these words: 'The means which a married pair uses to determine the number and the spacing of the births of their children are a matter for them to decide with their own consciences, on the basis of competent medical authority and in the sense of accountability to God. No moral merit or demerit can be attached to any of the medically approved methods for controlling the number or spacing of children.'"

Then follow these revealing words: "On this and other ethical questions, the Lutheran Church has little tendency to legislate. The church is not a law-making society but an agency through which the Holy Spirit shapes and directs Christian lives in their growth toward holiness."

This is surely an appalling admission. For if a religious body thinks of itself as having no mandate from God regarding man's moral conduct, what on earth can its mission possibly be?

Yet, this Lutheran position is not apparently uncommon among Protestants. In another *Look* article, "What is a Presbyterian?" written by Dr. John Sutherland Bonnell, minister of the Fifth Avenue Presbyterian Church, New York City, the question is asked, "Does the Presbyterian Church forbid birth control?" Dr. Bonnell answers, "The Presbyterian Church does not legislate for its people on personal moral issues. Nothing in the Church's teaching, however, can be construed as forbidding an intelligent, conservative and unselfish employment of birth control. The commandment of God to our first parents, 'Be fruitful and multiply,' was given at a time when the world was underpopulated. Presbyterians do not believe this precept is relevant today when overpopulation in many areas produces hunger and famine."

Inherent Weakness

Thus, once again, Protestantism is seen as having lost the concept of the Moral Law's immutable nature, as having lost too the will to direct men in the ways of right living. This is the more surprising when one recalls that there was a time not so very long ago when Protestantism insisted upon telling everyone within reach what he might or might not do. Even I can remember how vehemently Protestant ministers used to inveigh against dancing, smoking, card-playing, theater-going and, of course, drinking. The Eighteenth Amendment to the Con-

stitution, dealing with Prohibition, meddled in the personal life of everyone in the whole United States, and it was a Protestant-inspired piece of legislation.

It would never have occurred to Protestant ministers of a century ago to say that they would not legislate for their people "on personal moral issues." The anti-birth control laws on the statute books of Connecticut and Massachusetts were placed there by Protestants of a bygone era. Today Catholics fight to keep these laws on the statute books. Protestants, descendants of those who originally wrote them, fight to have them repealed!

As the years have passed, Protestants have ceased to believe in the Moral Law as immutable. They have come to believe increasingly in moral relativism. They cannot legislate for their people on "personal moral issues" because for them there is no absolute Moral Law on which to base legislation.

The lesson of history is repeated. Those who try to be Christians apart from unity and communion with the See of Peter lose the certainty, sooner or later, of Christian Faith and Morals.

Catholic Acting

Experience in the Theatre isn't necessary for a catechist but Father Bernard F. Wieland, Maryknoll Missioner from Iowa, has found that it sometimes helps.

One of Father Wieland's catechists, in Formosa, Liao Kuei Tien, worked for many years as a commentator in Taichung movie houses. His job was to verbally translate the story of any English film into the native language so that the audience could follow the plot. In addition, he had to speak all the lines, imitating heroes and villains, leading men and leading ladies, and the various character parts.

After Mr. Liao became a Catholic, he decided to make use of his years of experience in public speaking and amateur acting. In his new role as a catechist he continues to use the gestures, vocal changes and imitations he has practiced so long. Father Wieland reports that he puts on a show which holds the attention of his listeners and gets his message across to them by dramatically driving home the main points of Catholic doctrine.—**Maryknoll News Notes.**

Code and Cult

Questions may be addressed to the editors

Joseph F. Marbach, J.C.D.

I am about to remodel my sanctuary and I have a problem. The predella is very small and the only practical way of enlarging it is to remove one of the three steps. I cannot encroach on the present sanctuary space as it is already too small. I have been told that when there is a step leading from the nave of the church into the sanctuary only two steps leading to the altar are necessary. I have consulted the limited literature I have on the subject and all the authorities seem to demand three steps. Could you tell me if there is any foundation for the "two step" theory?

No rule seems to exist forbidding two steps at the altar. Three steps are usually advised so that the altar is raised high enough for all to see. Thus if the sanctuary floor is already one step above the rest of the church, then two steps at the predella would give the same "visible to all" effect.

The three steps are often viewed as representing the three falls of Our Lord before reaching the "ara crucis."

What is "a step"? Two risers and the predella equal "three steps." Cf. Collins, *The Church Edifice,* (Dolphin Press, Philadelphia 1940), p. 67.

If there are only tiny particles, not really pieces, left in a ciborium and the celebrant does not intend to purify it at this time, when he places it back in the tabernacle must he cover it with a veil?

I would answer in the negative. Also, the absence of the veil would be a signal to the priest at the next Mass (as he opens the tabernacle for Communion) to bring the ciborium out for purifying.

Does the change in the law making the penalty for priests in business more severe, have anything to do with the "religious article booth" we have in the vestibule of the church?

No, such a situation does not appear to come within the orbit of Canon 142 — this Canon forbids clerics to engage in any business either personally or through others. Canon 2380 said the local Ordinary should inflict some appropriate penalty, but Pope Pius XII changed Canon 2380 so that the penalty is now very specific — the Pope decreed that any business venture would bring to the cleric a latae sententiae excommunication especially reserved to the Holy See, and also, if the particular case warrants it, the penalty of degradation. It is also worthy to note that the Pope said that superiors who fail to

prevent such business ventures should be deprived of their office — *Acta Apostolicae Sedis,* XLII (1950), 330. Cf. Bouscaren, *Digest,* III, 69.

However we do not believe any customary "religious goods stand" in the rear of a church comes under Canon 142, any more than raffles, or bingo, or any other "routine" fund raising by priests, nuns or brothers. An examination of the 1950 decree leads us to guess that some reports were received about businesses in the strict sense (shall we hint about one story of a clerical "used car" business) or some "exchanges of currencies" which the Pope desired to stop by revising the law so that now the penalty is ipso facto. Now, any cleric who is engaged in any business for profit must either completely discontinue what he is doing or at least consult with a canonist as to whether what he is doing is licit. It is true that penalties are to be interpreted strictly but any unusual business is now a dangerous spiritual gamble to say the least. However, we feel sure that any "normal" buying and selling of religious articles at a religious goods booth is licit.

Vermeersch-Creusen seem to favor this mild view when they write: "Quare negotiari quaestuose non censentur clerici qui scholaribus libros, codices, etc. vendunt; qui in loco peregrinationis imagines, statuas, coronas emendas offerunt, etc. Lucrum moderatum permittitur quo solvantur impensae vecturae, pensionis eius qui rem gerit, etc. Vitetur tamen sedulo omnis species turpis lucri." — *Epitome Iuris Canonici,* I. N. 260.

These authors seem to suggest that any "normal" selling such as at a bookstore in a school, at a school, at a store near a shrine, at a booth in the rear of a church, would be allowed as long as the prices were "reasonable."

The decree of Pope Pius XII of March 22, 1950, through the Sacred Congregation of the Council, did not change Canon 142, nor explain it in detail, but rather it changed Canon 2380. Canon 2380 had stated that the Ordinary should punish violators of Canon 142 "congruis poenis" but it had not specified any penalty; the new decree changed Canon 2380 so that any violation of Canon 142 brought with it an ipso facto excommunication speciali modo reserved to the Holy See and also suggested degradation if the violation warranted such a penalty. The decree became effective August 1, 1950.

The now Bishop Hannan, writing in *The Jurist* for April, 1951, pp. 290-299 mentions some allied topics: " . . . Even in the case in which large candles are sold in the sacristy for an offering as high as a dollar, it seems too strict a view to maintain that the buyer is

purchasing a candle. Rather he seems to be making a contribution to the shrine for the privilege of burning a candle there . . . Is it not fair to say that they are not averse to permitting the church in which their shrine is erected to share the benefits of their generosity . . . In regard to raffles and bazaars . . . it remains true that the parishioners who part with money on these occasions are quite well aware that a large proportion of the money is pure donation . . . A person who publishes and markets his own book is not engaged in a business; any profit he makes from such activity should not therefore be regarded as a profit from a business but as income attributable to his own energetic activity."

To repeat, the "normal" fund-raising activities of our churches seem to be allowed. Religious goods stands, school cafeterias, gift shops in hospitals, votive candles, charity sales, pamphlet racks, selling magazines and newspapers, bingos, parish dinners, bazaars — all may be termed licit. As Msgr. Smiddy wrote, after discussing the 1950 decree, "At first we may have feared that wholesale changes would have to be made in the present practices of the American clergy. I hope we agree now that in the main this is not so. It is true that our clergy have to spend a great deal of time and energy in collecting money for the support of ecclesiastical institutions of all kinds . . . The Church does not possess adequate endowments nor is it supported by means of state taxation. Despite this, rarely if ever do we hear of the clergy engaging in private business ventures for the sake of selfish gain" — *The Jurist XI* (1951), 519.

Formosa

The island of Formosa is now the center of Chinese resistance to Communism. Formosa is also known as the island of Taiwan. It is situated about 100 miles from the mainland of China. It is 240 miles long and 85 miles wide and is equal to about the combined areas of Massachusetts, Connecticut and Rhode Island. The population of Formosa is estimated at about 10,000,000 including 7,000,000 Formosa born Chinese and over 2,000,000 Chinese civilians from the mainland and 700,000 Chinese troops. The Catholics number 30,000. They are under one Archbishop and four Apostolic Prefects. There are 244 missionary priests and 191 missionary sisters serving the needs of Formosa. Many converts are being made, particularly among the intellectuals.—**Mission.**

Book Reviews

Unfinished Task

THE fact that six new books on winning converts appear within a few weeks of each other indicates that American Catholics are awakening to their obligation towards Christ's "other sheep." This is of a piece with other evidence that manifests how the pace of this apostolate has accelerated in recent years. An interested non-Catholic in Philadelphia has his choice of inquiry classes in 62 parochial centers; there are about 50 in Chicago and 100 throughout the diocese of Brooklyn. In San Diego, Charleston, and Wheeling, people without church affiliation have been visited by lay Catholics and personally invited to attend the local inquiry class.

The increase in parochial convert classes, Information Centers, and Correspondence Courses has been particularly notable. Books, articles, pamphlets, columns in Catholic periodicals and "ads" in the secular press have multiplied. And millions of non-Catholics hear the truth through sermons, lectures, dialogue missions, radio and television series. If the Apostolate to non-Catholics does not yet display vigorous maturity, we can at least be happy that it is rapidly gaining in vitality.

You Too Can Win Souls comes from Father John A. O'Brien, who has won unique eminence in the field of winning converts. It reveals how some 200 lay Catholics, simply by applying their ordinary talents in their daily association with non-Catholics, helped to prepare souls for the gift of faith. Many interested non-Catholics hesitate to address a priest and are reluctant to approach a rectory. But the laity are accessible, familiar and respected. They constitute our closest link with those outside the Church. Do laymen realize this? Do they know how they might easily improve the dispositions of their non-Catholic relatives, friends, and neighbors? Father O'Brien is a wise, practical guide in all this. And any priest desiring to make his people more convert-minded might well begin with a course of sermons based on this engaging, informative volume.

Bringing Souls to Christ is wider in scope; although here, too, the stress is on indispensability of lay cooperation. Besides seven stimulating chapters by Father O'Brien, its editor, it contains the choice reflections of some well-known celebrities. Contributors include Cardinal Stritch and Cardinal Spellman, Archbishop Cushing, Bishops Brady and Wright, and lay Catholics like Clare Boothe Luce. Counsel is given on how to invite prospects to your home, increasing the effectiveness of inquiry classes, stirring the interest of seminarians, and the way to or-

ganize a diocesan-wide campaign. In effect, it's like listening to a dozen experts who generously share the benefit of their ripe experience in drawing souls to Christ's Church.

The Catholic Church and You comprises the actual instructions given by Father William J. Grace, S.J., at the Inquiry Forum of the Church of the Gesu in Milwaukee. Under the author's skillful direction, this Forum has become one of the outstanding convert-winning centers of the English speaking world. Priests the world over have benefited by the methodical plan for attracting and interesting inquirers perfected by Father Grace and his associates.

Priests who undertake to introduce neophytes to Catholic teaching immediately ask themselves, How many lessons are required? What doctrines must I select for emphasis? How can they be presented clearly, cogently, and attractively? Many will find this book the answer to these questions. An excellent teacher, Father Grace has the knack of selecting essential points and illustrating them so that they will be understood and remembered.

The Parish Catechism by Father Farrell and *Instructions for non-Catholics* by a committee of Chicago priests are the fruit of one of the most noteworthy convert-making experiments in our country. In 1949, a group of Chicago priests launched a coordinated plan whereby 30 parishes announced the opening of inquiry classes. In addition to appeals for lay cooperation from the pulpit, a series of attractive advertisements appeared in the daily papers and in the street cars. The zeal of the laity was stimulated and converts were won in gratifying numbers. Commenting on this apostolate last Lent, Cardinal Stritch could announce, "This work has grown year after year."

But there was also growth of another sort. These priests, by actual experience, extended their grasp of the many elements involved in presenting the truths of Catholicism effectively to American inquirers. Working in close collaboration, they brought faith, intelligence, and unflagging zeal to their task. And these two excellent instruction aids represent their "second thoughts" on the subject. The former is an extended catechism and the latter a meaty series of outlines that will enrich the instructions of other priests engaged in this growing apostolate.

Outlines of Catholic Teaching is by Father John J. Keating, C.S.P. —now attached to the Paulist Information Center in New York, he has been engaged in instructing non-Catholic inquirers all his priestly life. Incidentally, he was closely associated with the original group of priests who inaugurated the plan now functioning so smoothly in Chicago.

For many years, he prepared mimeographed outlines of his instructions for each of his catechumens. Twenty-four in number, they cover thoroughly the salient Catholic doctrines with an abundance of examples and comparisons. He was persuaded to publish these outlines by the growing number of priests and converts who

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desired to have them in permanent form. There is an excellent section on the organization and conduct of an inquiry class; an extensive bibliography: with valuable supplements on matters like The Profession of Faith; How to Go to Confession; and Common Catholic Prayers. Each chapter is also available in leaflet form.—John T. McGinn, C.S.P.

You Too Can Win Souls, John A. O'Brien, The Macmillian Company, N. Y., $3.50, 1955, 240 pp.

Bringing Souls to Christ, John A. O'Brien, Hanover House, N. Y., $2.95, 1955, 244 pp.

The Catholic Church and You, William J. Grace, S.J., Bruce, Milwaukee, $1.90, 246 pp.

The Parish Catechism, Father Farrell, United Book Service, 609 E. 89th St., Chicago, 140 pp.

Instructions for Non-Catholics, by Parish Priests, United Book Service, 609 E. 89th St., Chicago, 170 pp.

Outlines of Catholic Teaching, John J. Keating, C.S.P., The Paulist Press, N. Y., $2.10 with supplement. 214 pp.

No Longer Two

Rev. Walter J. Handren, S.J.
The Newman Press, Westminster, Md., 1955

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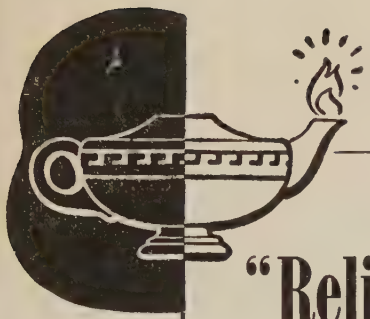

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derstandable form the timely truths of Pope Pius XI's great encyclical on Christian Marriage. While the book is designed as a textbook, its use should not be limited to the classroom, for its treatment of marriage excels that of many popular books written in the field.

Father Handren's running commentary is for the most part well taken, and it serves as an appropriate explanation and enlargement of the text. He makes many practical comments such as: "Love of parents for children is a wonderful thing; but when that love eats at the roots of the individuality of the children, it has become malignant; it is no longer a virtue." (p. 45) Later on he says, "The creation of a home demands that the partners be together constantly with their children, because a home is really a situation, not merely a place." (p. 59)

Father Handren uses other encyclicals and addresses of Pius XI as well as Leo XIII and Pius XII to complete this informative book on moral questions regarding marriage. Thus under the question of adultery he quotes Pius XII at length regarding artificial insemination. (p. 127)

Although the commentary is far from being as scholarly and profound as the original encyclical, this is perhaps in its favor; for it may popularize for the average layman a work which might otherwise be too formal and erudite. Many of the so-called "Thought Provokers" placed at the end of each chapter appear quite naive and give the impression that the book is aimed at high-school students. However, this does not substantially subtract from the true value of the book.—Robert P. Odenwald, M.D., F.A.P.A., Washington.

Achieving Peace Of Heart

by Narciso Irala, S.J.
Translated by Lewis Delmage, S.J.

Joseph F. Wagner, Inc., New York City,
Herder, London, 1954

THERE are dozens of quite popular books in the general field of Psychology and Psychiatry which seem superior to this book and the question in my mind is: why bother to translate an additional one?

The book smells of quackery as a result of the "testimonials" which are too exaggerated to be realistic. The author refers repeatedly to Dr. Vittoz and his Lausanne school of psychiatry which in other pertinent literature as well as in the minds of certain educated Swiss is a completely unknown circle. The scientific value of the book can perhaps best be expressed by referring to Dr. Vittoz and his associates who could "feel the pulsations, as he says, which reflect deliberation" by placing the hand "lightly on a patient's forehead." Father Irala then continues with the implication that some electrical apparatus can now record these vibrations which Dr. Vittoz could feel. (p. 41) One hardly expects to find such gullibility and ignorance in a modern author.

To say that the book sounds like voodooism may be an exaggeration, but to say that it is an outrageous compilation of endless platitudes seems like a mild criticism. Examples of such stale and useless truisms are the following headings: "Practice confidence," "Think of others," "Know thyself,"

"Don't be discouraged," "Fight pessimism," "Keep busy," "Govern your feelings," "Control your thoughts," "Control impatience." In regard to blushing—"It only indicates modesty and virtue (bad people do not blush)." (p. 146)

It is difficult to find much value on which to recommend this book. The book is scientifically unsound, psychiatrically naive, psychologically rash. In this book the use of auto-suggestion has reached a new low.—Robert P. Odenwald, M.D., F.A.P.A., Washington.

Currente Calamo

Continued from page 609

books wherein St. Pulcheria Augusta is mentioned.

About this time you feel the need of the headache saint yourself and envy the druggist with his skimpy 5,000 items and one price structure. You wonder why in the world you ever asked for a job in a store like this. Then you recall that you considered it a "sort" of religious vocation, perhaps one step below an altar boy, where many of your services would not be compensated for in a monetary way. You remember, too, that once you heard a Bishop liken the religious goods people to the apostles Stephen and Phillip who cared for the needs of the faithful in their day. Of necessity, a large number of the religious are going to make your acquaintance and who knows but what some of them will think of you when at prayer, if only to ask God "to brighten up that clerk at Cotter's" so they can shop more efficiently.

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Off The Cuff

IS there anything more distracting than an altarboy lighting candles — especially the high candles? The servers here generally start lighting the charcoal and the candles at the fourth decade and it takes considerable concentration on our part to get anything from the rest of the prayers.

* * *

We had a Trappist in the house last month, here on business, so we decided to take advantage of the extraordinary confessor. He had no faculties, he said, so we supplied them from our own faculties.

To our surprise, he had the form of absolution typed on a card which he read as he made the sign of pardon.

"How come?" we asked afterward.

First confession I ever heard," he said. "I'm only four years ordained, you know. . ."

* * *

We are told that the Catholic Hour series on the liturgy, broadcast during April, drew over 5,000 letters — an unusually high figure suggesting not only popular interest in the subject but competent treatment as well.

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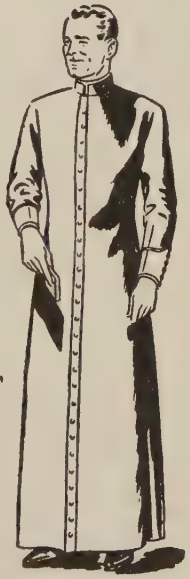

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* * *

Our Father Cronin tells us he got a sweet letter from a lady calling him a liar and she signed it "Very respectfully."

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since there is no fellow-assistant to split them with.

In the larger parish, if you happen to be out for dinner and your host breaks out a choice liqueur, you can always 'phone your buddy and ask him to take evening devotions for you. You don't do that so easily when there's just you and the Monsignor.

In the larger parish, you have the Holy Name and Joe has the Sodality, but in the smaller parish, you have both.

In a word, despite the groaning of the boys in the bigger parishes about how hard they're working, we'll give the palm to the pastor's one and only assistant, the poor priest who is never off his pastor's mind.

Correspondence

A Fraud In India

I NOTICE that in your Currente Calamo of January you published the incident of our Indian girl Dhanalakshmi, who carried on her apparent fasts and lack of desire in eating food.

Well now that is all a fraud, proved by the Government physicians. I regret that I have not got the press report regarding the fraud. But I hope some other reader will send it on.

In union of prayers, sincerely,

John Evangelist, O.F.M.,Cap.
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Centenary Of St. John Vianney

1959 will be the 100th anniversary of the death of the Cure of Ars. Is it too early to suggest a world-wide commemoration of this event? It could have a 3-fold purpose:

1) to honor St. John Vianney,
2) to inspire other priests to follow his example,
3) to encourage vocations to the diocesan priesthood.

Sacerdos

Laments Julie's Passing

WHERE, O where, is Julie again? Surely she didn't die—really! She can't. She's too durable. She's like the phoenix. Someone may have tried to do her in, but in her indesinent re-incarnations she will continue to live—as long as there are diocesan priests — usque ad consummationem saeculi. Vivat la Julie!

Valde sperans,
J. B. Fralick
St. Joseph's Church
Crestline, Ohio

The Sunday Epistle

"Must we read the epistle to the people on Sundays?" This question in the May 1955 issue was answered in the negative. The tone in which the question was asked, and in which it was answered seemed to indicate that we rather should not read the epistle, because "it is often unintelligible."

I must confess, this is a bit disappointing. I would like to ask: "Should we read the epistle to the people on Sundays?" and I would answer with "We should read them," at least most of them. I concede that some of them are or seem to be unintelligible. So are some of the gospels. But we do not think that we should not read the gospels. We try to study them a bit more thoroughly and the explanations which experts have given, and thus we bring them to the knowledge of our people.

The same should hold good for the epistles. It is true that, counted in numbers, there will be more epistles that demand a more thorough and laborious study than gospels do. But it is labor that pays well for both the priest himself and for his people if he takes the trouble to coin out all the gold of dogma and moral, of revelation and application that is stored in the epistles. As in so many other things it also goes with the epistles. They *seem* to be unintelligible, viewed rather from a distance, but they become very much intelligible when we try to dig a bit deeper under their surface. After all their content *is* part of the whole of the revelation of the New Testament, supplementing and in many ways even explaining the essentials as deposited in the gospels. Having been written under the inspiration of the Holy Spirit they represent part of the task assigned to the Holy Spirit by Christ in His arrangement to have Him teach and explain and make to hold the things Christ had initiated in His life and teaching. As such they are a very important

part of the *materia fidei* as well as material with which we are to form the idea and practice of a truly Christian life.

If anyone doubts this I suggest that he read that remarkable penetrating book "The Lord" by Romano Guardini. Reading and absorbing his exploitation of the epistles of St. Paul one is constantly overwhelmed with the explanatory light and the convincing power on such themes as Christ's mission and character, on many of the fundamentals of a life in accord with Christ's outline and command, of the dignity of man as God's creature, child and object of the Savior's love and labor, or of the character of the Church, and of so many other things that can fill man with hope and courage and satisfaction, etc.

They Require Study

I too in my younger years had the idea that the epistles were in many ways "books with seven seals" as far as their practical intelligibility was concerned until I approached them in all earnestness. First it was to provide a bit of "variety of spiritual diet" for my audiences in the parish churches where I worked. By and by it dawned on me what a treasure house these epistles are. And I further discovered with what interest the people welcomed these direct discourses by the apostles. There emanates from these literary intercourses between the apostolic authors of the epistles and

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their addresses an air of immediacy of relationship between them of the early Christian generations and our own present time and generation. Of course I found it necessary and helpful to preface the reading of those epistles that were a bit difficult to appreciate with a few explanatory remarks as to the occasion or special intention by the apostle, or the special points which he had in mind or the special needs within the respective early Christian communities. Whenever advisable I added a few words as to their practical application in our own days and lives. These were no real sermons at all, just a few explanatory sentences which however I felt would bring home the great truths contained in these writings of the apostles and encourage for their application by our present-day Christians.

Later on I went a step further, and since I was employed in the same church for a number of years, I worked out a program of a whole year's — more or less — sermon course based on the Sunday epistles. There is a great deal of fascination evident in making the apostles of Christ's immediate time speak to and exhort the followers of the same Christ in our own days and situations.

No matter how many good and helpful books we may have dealing with dogma or morals or law or exegesis or homiletics, none of them can speak as much out of the fullness of the immediate and personal acquisition of the truths and the spirit proclaimed by the Divine Master and thus with as much authority, as these apostolic writers of the epistles. And who of us can in the long run of intensive occupation with these epistles and their authors escape the dynamic influence that radiates from the sincerity and seriousness and enthusiasm of a St. Paul in his belief in Christ, in his love for Him, and in his complete surrender to Him as His servant with a willingness to be "anathematized" or to be physically sacrificed if only Christ be served and He be glorified.

It stands to reason that our own part in communicating the contents of the epistles to the faithful becomes the more effective the more we have in the course of time entered into the very spirit of the apostolic authors and we have drunk from these original fountains.

And is it not a truth that the epistles are a never-to-be-exhausted storehouse of thought, of lessons, of encouragement and inspiration, all for a deeper and more thorough and solid Christianity in knowledge and practice? What a multitude of themes for truly Christian sermons offer themselves to the searching mind of the pastor and preacher! Guardini, who undeniably is a profound thinker in his own right, certainly knew what he was speaking about when he said in "The Lord," page 437: "The real proclaimer of Christian existence is St. Paul. His Epistles vibrate with the impact of his Christian experience."

As said before: The epistles besides the gospels of course, are the original fountains of the truth and way as initiated by Christ. Why then in our efforts to bring

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the "living waters" to the faithful not draw from the fountain that was made to flow in the apostles by Christ Himself?

F. Markert, S.V.D.
Techny, Illinois

To come out of the woods once more: The original question asked if there is any decree, ruling, canon, etc. requiring that we read the epistle to the people on Sunday. Having looked up the matter, our canonist reported that he could find no such legislation. —Editor.

Information, Please!

AS you know, the shortage of Sisters for our parochial schools is acute. Here in my parish I have several Catholic women, retired public school teachers; and I also have a little campaign going to interest would-be teachers—men and women — in giving their lives to the parochial schools.

What I want to know is this: Is there a Confraternity for these people? I do not think I would have too much trouble getting them to join it, and I know it would be a great help in getting the laity more interested in the problems of our teachers, their work and their training.

At present there is some little opposition to "secular" teachers, for Catholic parents want their children taught by the nuns. With a confraternity, their minds could

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be turned in the direction of lay teachers.

Can anyone help me? I would be grateful.

Sincerely in Christ,
John E. Tumulty
Holy Rosary Church
Woodland, California

Education In India

IN your June number of THE PRIEST on page 498 the caption "How It's Done In India" came as a complete surprise to me. I had the very good fortune of spending nearly 25 years in Patna Mission, India. It was a year ago March 28th that I returned to God's own country.

"Luckily, in India it is not costly to open a new school. For the Government pays *fully* the salary of the staff of even private Catholic schools. Such a favor is not done even in Catholic countries in the West. — Of course we can't have all the elaborate equipment as in Western schools."

I was treasurer at Khrist Raja High School in Bettiah, Bihar and had the Government done as the writer rather proudly contends I'd have had considerable less anxiety in meeting the monthly pay-roll of our lay teachers. It is, I admit, possible that in some localities Government gives more aid to private Catholic schools than in others. But when the statement is made to appear, as his does, that it is a country-wide practice, I honestly think that the writer is harming the cause of Mission Schools in India.

At Khrist Raja in Bettiah, we received help from Government

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but it was a long way from paying the salary of our lay teachers, to mention nothing of the Jesuits also teaching there, in number more than the lay teachers. Any priest-subscriber to your fine magazine receiving an appeal from a priest or Sister missionary in India appealing for help for their school would be reluctant to send them any help after reading such a topic as the one I am referring to.

As you may know from your own personal experience, it is plenty difficult to interest folks in the prosaic work, as it were, of Catholic education in the mission fields. They seem to be more readily attracted by the more romantic work of the missionaries out in the villages. But I can truthfully say that the longer I was in India the more I became convinced that our most lasting and solid work is done in our schools. Results often have to be taken on faith, on a very deep faith, for it is comparatively rare that one can point to any tangible fruits of the real apostolate of the class-room. But such fruits are there as I'm certain anyone who has been in the class-room in India will testify.

I write this, dear Father, to forestall a false impression that may prove very harmful.

Recently I received a letter from our Superior in Patna saying that he is accepting 15 young men from the South of India for the novitiate for Patna Mission. In fact the poor man now has to build his own novitiate. The land is purchased, the plans are ready, but the necessary "do-re-mi" he trusts God will be sending through the generosity of friends. He is sending the novices and He doesn't do things by half measures.

Another Father wrote that at St. Xavier's in Patna there is a North Korean soldier who refused to return to North Korea and Communism. Somehow he found his way to India and Patna. He has a degree in engineering and wishes to become a Jesuit for Patna. He will enter the novitiate next month. Kindly say a prayer that he perseveres. It is just another proof that God can and does still draw good out of evil.

In union of Holy Sacrifices and prayers,

C. R. Bonnet, S.J.
West Baden College
West Baden Springs
Indiana.

Another "Cradle Robber"

TWO cheers for Father Joseph Gunning's timely article "Am I a Cradle Robber?" And it would have been three cheers had the good Father at least indicated the fact that while many boys are dissuaded by priests from entering prep schools of Religious Communities, there are, on the other side of the ledger, case histories of boys who have been encouraged and helped by priests along the path to a prep school of some Religious Community.

In pointing out this unqualified generalization and consequent omission, I by no means infer that the problem discussed by Father Gunning is a minor one. There is no vocation man on the road who has not found it to be a clerical obstacle course at times. Like Fath-

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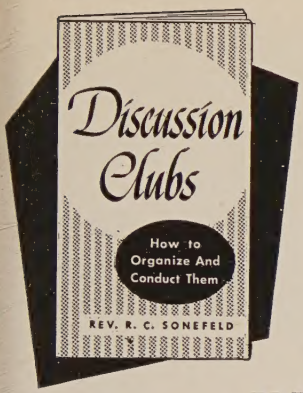
er Gunning, I have made the run from Jersey to Maine many times over; and like him, I have lost many promising boys influenced by priests who illogically reasoned that a boy of 14 desiring to be a priest is old enough to know what he wants when he enters a diocesan prep school for the priesthood, but not old enough to know his own mind when he or other lads of 14 desire to enter a Religious prep school in the hope of becoming a Religious or missionary priest.

So, on that score, two cheers again for Father Gunning's effort to place this problem in print. However, the third cheer—a sincere, heartfelt cheer of commendation—is reserved for those priests who have actively recognized in young boys the signs of a religious or missionary vocation. To these priests, we vocation men owe much. Without them, there are any number of vocations we could never have fostered, encouraged, and directed. So let's distinguish and give credit where credit is due.

After five years devoted exclusively to vocation work, I can honestly say I have met such priests who were blessed with a catholic mind and an apostolic eye on the next generation of missionaries for the far-flung missions of the Church. I am certain every vocation man meets these priests from time to time and will say Amen to a cheer for them from us. Soooo, thanks to all of you from all of us taxi-driving, map-reading, snack-eating, letter-typing, literature-sending, slide-lecturing, movie-commentating, car-happy, tired, discouraged vocation men.

Aidan Neenan, O.F.M., Cap.
Brooklyn



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